VOL. 8, NO. 37 APRIL 11, 1981 60¢

Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES ISSN:0147-0728 BIPAD: 65498

BOOK SUPPLEMENT FEATURING THE Letters of Virginia Woolf

NGTF Controversy Continues

Mitzel On Kopacz's Acquittal

GayCommunityNews

Vol. 9, No. 37 — (617) 426-4469 — © GCN, 1981 — April 11, 1981

Michael Thompson

Attorney Steve Ernstoff confers with client Ed Kopacz.

News Analysis

Kopacz Acquitted In Barbre Killing

By Mitzel

BOSTON — After a four-week trial, a Middlesex County Superior Court jury took less than three and one-half hours to acquit Edward R. Kopacz, Jr., of the murder of Curtis Dale Barbre.

Kopacz was indicted in July 1980 for first degree murder. The victim, Dale Barbre, was found dead Feb. 2, 1978, after his face was blown off with a single shotgun blast. Barbre's body was found beneath the Lowell Connector, off Hwy. 495.

Middlesex assistant district attorney Thomas Brennan prosecuted Kopacz. The state of Massachusetts offered witnesses — mostly cops — who told the jury that Kopacz had made an oral confession while he was in a Florida jail. In the confession, Kopacz allegedly implicated himself and Mark Davis in the Barbre murder.

Barbre was last seen alive as he left the Regency Baths in Boston. Barbre departed the Regency around 5 AM, Feb. 2, 1978, in the company of Kenneth Boynton, a/k/a "Cupcakes," a Boston drag performer.

Lowell cop Jim Donohue, who first told Kopacz the specifics about the Barbre murder on Dec. 24, 1978, while Kopacz was in Donahue's custody on a B&E charge, also told further made-up details about the Barbre murder when he interviewed Kopacz in Cal. and Florida jails. Donohue also promised Kopacz he'd help him out of his numerous legal problems in several states if K. would play ball with Mass. cops and agree to implicate Roger Spear and Mark Davis as malefactors in Barbre's death.

Donohue told the court that on Dec. 5, 1979, K. finally placed himself at the murder site.

In his own defense, K. denied ever having made any such confession to Donohue. Despite numerous other signed statements and letters written by K. — none of which involved him in Barbre's death — *the Commonwealth had no statement or signed confession from Kopacz which put him at the murder.* As attorney Steve Ernstoff said: "Here's a kid who'll sign anything — who *has* signed anything. And, yet, when it comes to the actual murder confession, the state has nothing but a cop telling you he has an oral confession."

Defense attorney Ernstoff called seven witnesses, all of whom placed K. in Sunnyvale, in January and February 1978. These included the records keeper of the hotel where K. lived, as well as the owner of a house who hired K. to do work for him *all day* Feb. 2, 1978, the day poor Barbre was slain in Lowell.

Attorney Ernstoff argued that cops used K. — who was only 17 years old when Donohue first got his hands on him — to get at Mark Davis and Roger Spear. Davis was K.'s counselor in the Community Action Program.

Both Spear & Davis were indicted in the witchhunt surrounding the sensational (if nonexistent)' Revere sex ring." Both men have said they have been police targets since *at least* 1975, following the anti-gay spasm which ensued after Dick Bavely's suicide. Bavely was a Welfare Dept. worker who was falsely accused of placing male youths in the foster care of homosexual men.

Roger Spear's home and office were raided by Mass. police in Oct. 1979. Spear was subsequently indicted for possession of a small amount of *cannabis sativa.* Mark Davis has said that he now suspects Boston FBI agent Tom Donlen is working to set him up on a fake kid-porn rap. Three grand juries have declined to indict Spear and Davis for Barbre's death.

The day after the verdict, at-

Continued on Page 3

'We did this on purpose'

Dutch Gays Come To NY, Protest Immigration Laws

By Philip Shehadi

NEW YORK — Two Dutch journalists entering the country from Holland were detained at JFK International Airport March 30 because they openly declared that they were homosexuals. They were subsequently released on parole pending an exclusion hearing in Manhattan April 2.

A third Dutch gay man, traveling with the two, Hans Koops, passed through without incident. His visa, issued by American Consulate in Frankfurt, bore a highly unusual — if not unprecedented — stamp identifying him as a "sexual deviant" but waiving the anti-gay immigration law in his case.

"It's the first time we've ever heard of a waiver like this," noted Roz Richter, executive director of the Lambda Legal Defense and Education Fund.

The two journalists, Diane Decominck and Reyer Breed, approached U.S. immigration officers after arriving from Amsterdam wearing leather pants and jackets. Each sported a chestful of buttons: "I am Homosexual, Too," Gay Love is the Real Thing," "How Dare You Presume I'm Heterosexual," and others.

Breed told *GCN* what happened next. "They took our passports and escorted us into a special room. The immigration officer was beautiful. He said it wasn't his personal opinion that gays should be excluded, but that he had to enforce the law. He made us raise our right hands and swear we were each homosexuals."

After what Breed said was roughly two hours of paper work, he and Decominck were released pending the April 2 hearing. An exclusion hearing is virtually certain, says Richter, but the two plan to return to Holland after the hearing and will not stay to fight deportation.

"We did this on purpose to prove how ridiculous this law is," Breed emphasized. "When we return we will get a lot of press. We want to make an official protest to our member of parliament so they will lodge an official complaint

Continued on Page 4

ABC News Report Links Atlanta Murders To Gays

By Denise Sudell

ATLANTA — Police Chief George Napper has reportedly denounced as "irresponsible" an ABC *World News Tonight* report that Atlanta Police are attempting to link the murders of 22 black children to "organized homosexual activity."

However, Beverly Harvard of the Atlanta police department public affairs told *GCN* that the department could not comment on whether or not police are following such a line of investigation.

On the ABC report, broadcast April 1, ABC reporter Bob Serkin said that investigators had told ABC News that the murder of 13-year-old Timothy Hill, whose body was discovered March 30, "may, for the first time, substantiate the theory that many of the victims were involved in some type of organized homosexual activity. Timothy Hill was known to associate with older homosexual men."

Was the report accurate?

"What I can say," Harvard told *GCN*, "is that we do not comment publicly on theories. So those statements and those comments can be attributed to police sources, the individual reporter may have gotten that kind of information, but we do not comment publicly on that kind of information." She said that there was no evidence of sexual activity in any of the cases.

Ray Kluka of the Atlanta Gay Center told *GCN* that Napper told Atlanta media on the evening of April 1 that "any police official who would have given that statement was irresponsible, that it was counterproductive, and that to whatever extent that what they said was true or not true and the media picked up on it, the media is also irresponsible, and that it was deleterious to the investigation."

Napper's office referred calls to verify whether or not the chief had made such a statement to Harvard. Harvard said she did not know if the chief had indeed made the statement.

ABC News David Verdi told *GCN* that *World News Tonight* was not yet prepared to respond either to Napper's accusation that the report was "irresponsible" or to accusations that the report was anti-gay before *GCN* press time. Verdi said that ABC News would release its statement April 3.

As *GCN* goes to press, Atlanta lesbians and gay men are organizing to determine what their response to the ABC report will be. Kluka told *GCN* that he hopes that ABC will air Napper's response and the response of the Atlanta lesbian and gay community to the report.

According to Kluka, earlier media reports in Atlanta and elsewhere have linked members of other communities, including minority communities, to the murders. Such reports, he said, have thus far been unsubstantiated.

— filed from Boston

First Black University Recognizes Gay Group

By Jil Clark

WASHINGTON, DC — Howard University became the first predominantly black university to recognize a lesbian and gay student organization last week when its administration officially recognized the school's Lambda Student Alliance (LSA), affording it access to campus facilities and the right to compete for student activity funds.

In so doing, the administration took the matter of chartering the alliance out of the hands of the student government, which had not reached a decision, although an administrator, Director of Student Affairs Leyman Archer, had signed the LSA's charter last June.

Outgoing student body president James Ball, a Muslim, was adamantly opposed to chartering the group. He told *GCN* that he feels "lousy" about the administration's decision and added that he is hopeful that the group will not be alotted any student activities funds when it applies for them in the fall.

Why did the administration, after steering clear of the controversy for nearly a year, intervene last week?

An attorney for the LSA, Leonard Graff, believes that the university acted because the LSA was threatening to sue the student government, hence the school, for discriminating on the basis of sexual preference — a violation of the city's Comprehensive Human Rights Act.

Graff added that, the day before the university's decision, the Washington *Post* "carried a big splash" about the pre-trial hearing in a suit being brought against Georgetown University by two lesbian and gay organizations there; the judge ruled that the university has unlawfully discriminated against the groups by refusing to recognize them.

Nevertheless, William Keene, an assistant to the vice president for student affairs told *GCN* that the university did not act out of fear of losing a court battle, but simply because "we'd never been faced with a situation where the student body wouldn't act, say yes or no. So we decided."

"It is to the advantage of certain people to say they have won a victory over a recalcitrant administration," Keen said. "It may be perceived that way, but I don't agree."

Asked who made the dicision to recognize the group, Keen said that he knows only that it was not President James Cheek.

Several people in LSA, as well as a faculty member, told *GCN* that they thought 'the decision was Cheek's.'

Chi Hughes, co-chair of the LSA, commented, "I'm sure that, if he [President Cheek] did [decide in favor of the LSA], he doesn't want to be known as having made the statement. He's afraid of guilt by association. That was our major setback [through out this struggle]: no one wanted to say 'Yes, I think the LAS should be chartered.' "

Ball told *GCN* that the major obstacle to chartering of the LSA was student opposition to homosexuality.

"Let it suffice to say that black gays and black lesbians for sundry reasons are blights on the black

Continued on Page 4

News Notes

quotes of the week

"I don't think there will ever be any more witch hunts on any particular groups in society. That isn't to say there wouldn't be sporadic happenings, such as the Nazis and the Ku Klux Klanners can create here and there. But I don't think there will ever be a general uprising of anti-Semitism, anti-homosexuals, anti-blacks, anti-whites, that could cause national danger to those clientele."

—Rev. Jerry Falwell, founder of Moral Majority, Inc., in an interview titled "Preparing for the Holocaust" in the "This World" section of the San Francisco *Chronicle*, March 22, 1981.

"The White People's Committee to Restore God's Laws is not embarassed to admit that we endorse and seek the execution of all homosexuals . . . we find that we must endorse and support the law of God which calls for the death penalty to the faggot slime."

—From an editorial in *The Torch*, a publication of the White People's Committee to Restore God's Laws, quoted in *Metra* magazine, March 12, 1981.

help!

• The **Gay People of Georgetown University (GPGU) of Washington, DC** are "desperately" appealing for funds to **help finance their suit against the university**. Along with the Gay Rights Coalition of GU Law Center (GRC-GULC), the organization was denied official recognition by the university, and is suing on the grounds that the decision violated the Human Rights Act of the District of Columbia (see *GCN*, Vol. 8, No. 44). The group asks that contributions be sent to GPGU, Box 942, Hoya Station, Washington, DC 20057.

• The newly-formed **Minnesota Gay Defense Fund, Inc.**, whose motto is "Defending gays arrested without cause," is asking for contributions to **help finance their legal fight to defend gay men arrested in bathhouse and bookstore raids** in Minneapolis. According to a press release, the group hopes "to get Minneapolis' indecent conduct law declared unconstitutional." Contributions should be sent to the Minnesota Gay Defense Fund, P.O. Box 21072, Minneapolis, MN 55421.

• **Philadelphia's Eromin Center** staff is gathering information about the social psychological and other needs of **lesbians and gay men over the age of 60**. The process will begin with anonymous telephone interviews. Lesbians and gay men over the age of 60 are asked to help by calling the center at (215) 732-3212 on weekdays between 10 a.m. and 5 p.m.

inquisition

NASHVILLE, TN — United Methodist Lesbians and gay men and their supporters meeting here March 13-15 expressed concern about the "rising climate of fear, hostility and vindictiveness" within the nation and the world. However, statements of deepest concern were directed toward the church, the United Methodist News Service Reports.

More than 50 persons attended the semi-annual meeting of "Affirmation," an unofficial caucus of "United Methodists for Lesbian and Gay Concersn."

Following the closed meeting, six leaders of the caucus read a statement and responded to questions during a press conference.

The statement was particularly critical of the United Methodist Church "for its role in allowing, if not fostering, this climate which is oppressing our brothers and sisters and destroying our lives.

"We are outraged," the statement continued, "that an institution which claims to be the body of Christ is removing lay people from positions of leadership, suppressing pators who continue to speak out on our behalf, and denying, through kangaroo court procedures, innuendo, rumor and unsolicited letters, the calls of lesbians and gay men to share in the life and ministry of the church."

Explaining the reference to "kangaroo court," Micahel Collins of New York City and Joan Clark of Chicago said new provisions for "administrative location" in the 1980 *Book of Discipline* are being used by some bishops and cabinets to expel or exclude lesbians and gay men from ministry in the church.

"Such actions are clearly in violation of Disciplinary procedures covenanted to by our denomination in 1980," the prepared statement continued, "and antithetical to our understanding of the gospel's call that all persons are to be loved and affirmed in the power and grace of God."

"Witch hunts have begun," according to a headline and article in a recent issue of the caucus newsletter. ". . .in the last six weeks, gay and lesbian clergy in all sections of the U.S. are being driven out and openly expelled from the United Methodist Church," the article said.

Collins said that for the first time, the Affirmation meeting included more women participants than men and a number of ethnic minority persons. Topics receiving major attention during the meeting, he said, were racism and classism.

sisters around the world

NEW YORK — An international feminist treaty is currently under consideration for ratification by the United States government. Sponsored by the United Nations' Decade for Women, the document is a clear example of a unified, organized feminist effort of global proportions, according to a report in *The Longest Revolution*.

The treaty was adopted by the UN General Assembly in December 1979. Known as the "Convention on the Elimination of All Forms of Discrimination Against Women," the treaty was the result of more than 16 years of UN negotiation. It defines discrimination against women as "any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil, or any other field."

Countries that ratify the treaty are required to take all appropriate measures to eliminate discrimination agianst women in employment, domestic relations, political and public life, law, education, and commercial transactions. A 23-person non-governmental committee will review the progress of implementation by member countries.

As of mid-January, 81 countries, including the United States, had signed the agreement; 11 had also ratified it in their congresses. Before leaving office, President Jimmy Carter recommended to the Senate that the treaty be passed; however, observers expect a long haul for the treaty in Congress, according to *The Longest Revolution*.

protecting the police

BOMBAY, INDIA — India's rape bill has come under criticism by the women's anti-rape movement and by socially concerned lawyers, according to a report in New York's *Womanews* excerpted from an article in *India Now*.

The bill provides criminal penalties for anyone who publishes the identity of a woman bringing a charge of rape. While seeming to protect a woman's privacy, it also makes it impossible for women's groups to organize support for any individual woman rape victim. "The bill appears to protect the police rather than women," the Bombay Lawyers' Collective has stated.

One recommendation not included in the bill, which was passed in August 1980, was for safeguards for women in custody for alleged crimes. The Law Commission had recommended that women not be arrested between sunset and sunrise, that they have the right to be accompanied by a relative to the police station, and to be detained in a facility for women only.

Another recommendation not included was that a woman's prior sexual history not be admitted as evidence when she brought a charge of rape or molestation, *Womanews* says.

prohibition repealed

GRAND RAPIDS, MI — It's now legal for bars in Michigan to serve liquor to homosexuals without the threat of having their licenses revoked, the Michigan Organiztion for Human Rights (MOHR) reports.

"As incredible as it sounds," MOHR's news letter reports, "allowing a bar 'to be frequented or to become the meeting place, hang out or rendezvous for known . . . homosexuals' was prohibited by Administrative Rule 436-3 of the Michigan Liquor Control Commission since 1948."

The newsletter reports that in 1979, MOHR members of the American Civil Liberties Union Task Force on Lesbian Women and Gay Men wrote to the commission, urging it to repeal the old rules. When the commission did a complete revision of the old rules, Rule 436.1063 repealed the old provision against homosexuals. The new rule went into effect February 2.

same-sexual harassment

CHICAGO — A federal judge in Chicago has ruled that homosexual passes in the workplace can qualify as sexual harassment under federal civil rights laws, according to a report in Chicago's *Gaylife*.

The case involves a social worker, Donald Wright, who claims that after working for Methodist Youth Services, Inc., from 1976 to 1979, he was discharged after resisting the "overt homosexual advances" of a male supervisor named in the lawsuit.

While denying other legal grounds asserted by Wright for bringing his suit, U.S. District Judge Milton I. Shadur held that Title VII of the Civil Rights Act of 1964, prohibiting sex discrimination, "should clearly encompass" Wright's claim of same-sex sexual harassment, "[t]hough neither any of the parties nor this Court has been able to locate any direct precedent for such a claim," *Gaylife* reports.

a screw loose

CARSON CITY, NV — An annual gay rodeo planned for Reno has run into trouble, as Nevada Lt. Gov. Myron Leavitt has said he opposed renting the state fairgrounds to "queers," and said they should "go somewhere like California."

The North Las Vegas *Valley Times* reports that Leavitt told reporters, "I'm strongly opposed to queers using public property. If you give them the fairgrounds, you're condoning their lifestyle, and I don't think we should do that."

He added, "They call them queers because they've got a screw loose."

Leavitt, a Mormon whom the *Valley Times* described as "a Democrat being talked about as a potential gubenatorial candidate," said, "The fact of the matter is that their behavior is not normal and natural. We shouldn't condone deviant behavior by allowing this."

quickies

President Ronald Reagan's proposal to end all federal financing for the Legal Services Corporation has, unsurprisingly, drawn fire from the various sectors of the legal commuity. Now rightwing bigwig **Roy Cohn** has come out in favor of the plan. In an article in the New York *Law Journal*, Cohn and his law partner, Thomas A. Bolan, say the proposal is "wholly justifled," and accuse Legal Services lawyers of engaging in "the promotion of abortions" and filing lawsuits "of the Nader type and the Gay Rights type," the New York *Times* reports . . . A library Selection and Review Committee in Virginia Beach, VA, has **rejected** a **Ku Klux Klan newspaper** for display in periodical sections of the library's five branches. The decision prompted the Klan to seek help from the American Civil Liberties Union, because Michael Gulino of the Hampton Klan told the Washington *Star*, "The homosexuals got their paper in, but they won't let a heterosexual paper in." Gulino was referring to the controversy over the lesbian and gay paper *Our Own*, which was banned from the library and later restored on a much-limited basis (see *GCN*, Vol. 8, No.) . . . The organization for Women's Concerns in Zurich, Switzerland is outraged at a report that the Swiss armed forces are using **pictures of naked women as targets** in shooting competitions. According to a report in Chicago's *Gaylife*, the group is demanding $5000 in damages and a newspaper apology from the men involved . . .

say goodbye to pan am

NEW YORK — A travel agent here who handles trips especially designed for gay men claims that Pan American World Airlines has discriminated against his company for almost ten years "by refusing to carry our groups of men on its services."

According to a registered letter sent by Hanns Ebensten of Hanns Ebensten Travel, Inc., to William Seawell, chair of Pan Am, Ebensten wrote a New York sales office of Pan Am in February, asking for seats on three Pan Am flights. When he had received no reply after eight days, Ebensten says, he made 14 telephone calls to Jesse Foster the sales representative of the office. He was not permitted to speak to Foster, and none of his calls were returned.

Ebensten says he also attempted to speak to Barry Lemley, a district sales manager for Pan Am, on eight different occasions in a three-day period. None of his calls were returned.

"It is apparent, from Mr. Foster's and Mr. Lemley's complete lack of response to my letters and telephone calls, that your company does not wish to do business with us," Ebensten wrote in the February 26 letter.

"In the past, I have accepted your company's unreasonable refusal to carry me and my clients on your flights; but I will not continue to do so. I ask you to inform me, in writing, by March 15 next, that our requested air reservations . . . are confirmed and that Pan American World Airways will carry our group, or to state the reason of your company's discrimination against us.

"I intend to fight, if necessary in court, for my right and that of my clients to travel on the airline of our choice."

Ebensten says he received no response to the letter.

According to Ebensten, the group has had no difficulty obtaining seats on flights from other airlines.

upcoming conference

A **New England regional conference** to form a New England Coalition of Lesbian and Gay Organizations is planned for the weekend of **Boston**'s Lesbian and Gay Pride March and Rally, June 19-21. The organizers need state, city, county, organizational, and bar contact people to organize buses, carpools, outreach, and fundraisers. To be placed on the mailing list or to send a donation, write to New England Conference, P.O. Box 365 (Central Square), Cambridge, MA 02139.

Task Force members (left to right) Ray Hill, James Kuhn, Lee Harrington. *Richard Burckhardt*

Houston Group Expects Paez Slayer's Acquittal

By Richard Burckhardt

HOUSTON — the Fred Paez Task Force told participants at a March 22 community meeting here that they expect an acquittal of the office indicted in the June 28, 1980 shooting death of Gay Political Caucus secretary Fred Paez.

"I think that we pretty much all agree that we expect an acquittal," said Ray Hill, a member of the task force and personal friend of Paez. "In terms of prosecutional evidence, there is none."

Officer Kevin M. McCoy was indicted by a Harris County grand jury in October 1980 for negligent homicide. McCoy had testified that Paez had made sexual advances toward him and that his (McCoy's) gun had discharged when Paez had resisted arrest. The task force was organized by the gay and lesbian community to investigate the case.

Lee Harrington, president of Houston's Gay Political Caucus and a member of the task force, said that sources close to the grand jury involved told him that the indictment of McCoy was a result of an atmosphere created in the case of Officer Ted Music earlier.

Music was filmed kicking a suspect by a local television station news photographer. Music was later acquitted of the act by the same grand jury that heard the Paez case. Harrington said that if Music had been indicted, McCoy probably would have been acquitted.

"I think that even though we were surprised by the grand jury indictment and that we expect an acquittal in the trial," said Harrington, "there is no question that we can gain a great deal of educational mileage [from it]."

Despite the lack of concrete evidence against McCoy, Hill feels that there had to have been a prior conspiracy by officers who testified last October in the grand jury investigations because many of them have been involved in anti-gay activities in the past.

Hill admits, however, that his feelings are academic because "there is not a shred of evidence to support them."

Harrington, in referring to other police-related deaths, including those of Randall Webster, Joe Campos Torres, and Gary Wayne Stock, said, "It is lamentable that again in Houston, Texas we have another situation [with HPD] where no one can really know what happened."

Ray Hill put the situation in stronger terms when he said, "Let's let people draw their own conclusion that they [HPD] murdered him [Paez] and got away with it."

A recent motion on behalf of McCoy to have the case dismissed was denied and the trial has been set for May 11.

The task force, in anticipation of the reaction of an acquittal by the gay and lesbian community, has called for a community meeting to be held at 7:30 pm the evening after the trial concludes. Whatever the result of the trial, the task force feels that such a meeting would provide an outlet for community response and planning. The location will be announced at a later date.

In other news, a trust fund will be set up by a board of directors chosen by the Fred Paez Task Force members. Resumes for board positions are requested from interested persons by May 1, 1981. The fund, to be called the Fred Paez Memorial Scholarship Fund, will provide scholarships for gay and lesbian students of any area of jurisprudence.

The meeting was held at the Metropolitan Community Church of the Resurrection, 1919 Decatur. About 20 people attended.

NH Rejects ConCon

By Wally Sillanpoa

CONCORD, NH — The New Hampshire state legislature has rejected a bill calling for a Constitutional Convention (ConCon) whose express purpose would be to append a Human Life Amendment (HLA) to the U.S. Constitution, outlawing abortion.

Rep. Guy Granger, a leading anti-abortionist in the NH House, had sponsored the bill.

The roll-call vote, 277-76, came March 26 after a forty-minute debate during which proponents of the bill tried unsuccessfully to reverse an 11-1 vote against passage recommended by the House Constitutional Revision Committee earlier in the month.

With the vote in, anti-abortionist Rep. Elmer Johnson urged all present in the hall to "go home and pray,thanking God that our mothers didn't abort us."

Immediately after the defeat of the ConCon bill, another bill that would have rescinded the 1972 NH endorsement of the ERA was also rejected. That bill was likewise defeated by a large majority of the legislators.

Russell Chase, chair of the House Constitutional Revision Committee, told Cindi Fox, NH representative of the National Abortion Rights Action League (NARAL), that the bills had been defeated for a number of reasons. Prime among them, he said, had been the strong voice of opposition raised by NH residents. He reported, in fact, that his committee received over 700 letters opposing the ConCon, while only a little over 100 letters called for its passage.

NARAL's Cindi Fox told *GCN:* "We won by a large margin because our legislators became convinced, through the letters and our large numbers at the Committee's public hearings, that we who defend a woman's right to safe, legal abortion, are the clear majority. The tremendous amount of grass-roots organizing that went into this fight is what brought about our victory here. But the fight goes on everywhere. I hope NH can inspire others in other states to keep fighting like hell."

A similar sentiment was expressed by Cindy McGovern, pro-choice lobbyist at the State House. McGovern was funded by the NH Civil Liberties Union (NHCLU) and the Reproductive Freedom Project of the Ms. Foundation to work for defeat of the ConCon here. She reports that the vice-chair of the House Committee told her that never before had the legislature received so many letters as in the case of the anti-ConCon campaign.

"As a woman, I feel sexually harassed by these bills flooding our legislatures. With this vote in, we in NH have put sexual harassment in politics to rest," McGovern told *GCN*. "Personally," she continued, "I am gratified by the House vote. This win was the result of the efforts of a lot of people. The grass-roots organizing was certainly a major factor.

"At the same time, however, I'm very angry," she said. "I feel that New Hampshire is sending out a message that the real majority is on the move. The defeat of the ConCon in New Hampshire is news, but do you see any serious and extensive coverage? No. If the vote had been the reverse, this thing would have been splashed all over the papers.

"The Moral Majority is saying that a majority in this country wants an HLA. That's not true, as New Hampshire can show. But the news media continues to inflate their actions, while ours barely get mentioned. This angers me. We pro-choice people must make the media more responsive to our work, andmore responsible in the way it reports on this issue."

Criticism Continues

NGTF Withdraws Letter

By David Morris

NEW YORK — Amid continuing controversy, the National Gay Task Force (NGTF) has apparently retracted an earlier recommendation against introducing legislation prohibiting discrimination in the military on the basis of sexual orientation.

A letter sent by NGTF in late March to Rep. Pete McCloskey (R-CA) says the organization's February 17 letter urging that the legislation not be introduced was written in haste and should be "set aside."

The apparent retraction came after three West Coast lesbian and gay organizations joined Gay Rights National Lobby (GRNL) in criticizing the NGTF recommendation and after one of them demanded that NGTF executive directors Lucia Valeska and Charles Brydon resign if the recommendationwere not withdrawn.

In addition, NGTF staff member Tom Burrows resigned effective March 25 partly because of political disagreements with the executive directors, including disagreements over the recommendation to McCloskey.

Burrows, who had served as special staff assistant, described Brydon as "very, very conservative" and said that since the election of Ronald Reagan NGTF has adopted a policy of "sneaking in the side door of the White House because Reagan doesn't want to acknowledge us publicly."

The February 17 letter, signed by Valeska, stated, "The climate in the present Congress is one of great caution when it comes to dealing with emotionally charged issues for which the Members lack a clear sense of constituent attitude. Gay rights is one of those issues."

Brydon told *GCN* the second letter "clarifies what we said in our first letter" but is not a retraction.

Because of personal problems, Valeska was not available for comment.

The NGTF letter to McCloskey sparked a conflict with Steve Endean, GRNL executive director, who claimed in a letter to Valeska that NGTF's recommendation would "not only exacerbate the tensions between NGTF and GRNL, but potentially harm the struggle for equal justice and civil rights for lesbians and gay men." (See *GCN*, Vol. 8, No. 34)

Soon after the conflict developed, Endean told *GCN* that NGTF had violated a well understood division of labor between the two groups by acting on legislative matters, an area Endean claimed for his own organization.

A resolution passed March 21 by the executive committee of the NGTF board of directors says the group is "look[ing] forward to a more cooperative relationship between the NGTF and GRNL in the area of national legislation" but declares that the NGTF staff will continue to concern itself with legislative matters.

In compliance with a request by the GRNL board, Endean is now refraining from commenting on the dispute pending an April 11 meeting between committees of the two boards to attempt to resolve the conflict.

In a letter to McCloskey, the Stonewall Democratic Club of San Francisco said, "We believe the NGTF letter opposing this legislation is ill-advised, ill-timed and a gross distortion of the true needs and desires of the national lesbian and gay community. Please disregard their action in this matter."

The Stonewall letter was endorsed by the Harvey Milk Democratic Club of San Francisco and was followed by a resolution by the Barbary Coast Democratic Club, also of San Francisco, claiming, "The National Gay Task Force speaks only for themselves and they are not a democratic body." NGTF decisions, the resolution claimed, "are made by a small cabal of persons who were never chosen to represent any portion of the nation's gay communities."

In their letter of protest to NGTF, the Stonewall Democrats criticized four specific actions by NGTF in addition to the recommendation to McCloskey. Cited were NGTF's endorsement of Jimmy Carter in last November's presidential election, their failure to support the 1979 march on Washington until 60 days before the event was to take place, their refusal to allow the issue of immigration to be raised at the National Lesbian and Gay Constituent Lobby Day in 1979 and the condemnation by Brydon and Valeska of the riots following the sentencing of Dan White for the murder of Harvey Milk.

Stonewall Democratic Club president Ben Gardiner, who said he has gotten "very good feedback" from his group's criticism of NGTF, said, "We're condemning NGTF because it doesn't represent us. Their strategy is all wrong, their tactics are abominable and they don't consult anybody."

Gardiner told *GCN* the NGTF actions criticized by his organization are "absolutely counter to what gay liberation is all about.

Continued on Page 4

Kopacz

Continued from Page 1

torney Ernstoff held a press conference at the Billerica House of Corrections, during which Kopacz detailed the history of police manipulation that got him into such a fix. Kopacz is currently incarcerated at Billerica on a parole violation. K. is due for release on May 3. Attorney Ernstoff plans to file a revoke & revise motion, seeking K.'s immediate release.

Ernstoff had this to say after the aquittal: "The difficulty I have with the system is that it encourages law enforcement people to take a crime and then target individuals. They they *develop* the evidence to get those individuals."

The investigation into the 1978 homicide of Dale Barbre has been of central interest to the gay community in general and GCN in particular. The late David Brill, a news writer for this paper, first reported Barbre's death in late Feb., 1978. Brill and his friend Jimmy Mitchell, operator of the Regency Baths, worked with Lowell cop Jim Donohue and other police to solve this murder. Police soon came to regard this homicide as a "gay murder." *I never agreed with this police diagnosis.* "Gay Murder" — isn't that a sterling oxymoron?

Jimmy Mitchell, who has said "I don't want this murder dumped on my Bathhouse doorstep," has aided and abetted the police scheme developed by Lowell cop Jim Donohue and Quincy cop Charlie Rogers.

Mitchell, in the year 1979, paid GCN reporter David Brill $100 a week to further the police scheme to pin the Barbre murder on Spear and Davis. What Mitchell and the cops didn't know was that Brill was also tipping off Spear as to police plots against him.

When police raided Spear's home in Oct. 1979 and seized all his records he had accumulated about police plots against him, the

Continued on Page 4

Kopacz Acquitted

Continued from Page 3

cops learned that Brill had been double-crossing them. Three weeks later Brill was found dead in his Winthrop home, a victim of cyanide poisoning. Brill's death was ruled a suicide, though debate to this day *rages* in the gay community about how and why David checked out.

Lowell cop Jim Donohue, at the Brill family gathering after David's burial, told *GCN* staffers and others: "If you look deep into David's death, you'll find that Roger Spear was behind this." Donohue was deeply involved in the police set-up of Spear and Davis at that time.

After Brill's death, Jimmy Mitchell, who admitted in open court that he helped to privately fund a police entrapment scheme, then enlisted Paul Corsetti,a writer for the Hearst paper in Boston, to further the police scenario. Mitchell and Corsetti flew to Florida at the same time as did Lowell cop Donohue. Donohue had told Kopacz to make his murder confession — or perhaps Donohue would make it for him — to Corsetti over the phone so that Corsetti could get it in the Hearst news and thereby further the scheme to indict Spear and Davis. This Paul Corsetti did in a *Herald* article dated Dec. 15, 1979.

At Kopacz's trial, Corsetti refused to discuss the set-up of the Kopacz interview. Judge Robert Barton found Corsetti in contempt of court and sentenced him to 3 months in the Middlesex House of Corrections.

Defense attorney Ernstoff tried to present to the jury that other persons were more plausible suspects for investigation in the Barbre murder than was Kopacz. These include Arnold Dunn, Maggie Pratt, Cupcakes and a Cambridge cop.

Dunn, Barbre's lover for 14 months (though Dale had moved out two weeks before his murder), told the court Dale showed up at Dunn's waterfront apartment just hours before the murder and sought money. Dunn gave him money - though they may have had a fight. Dunn admitted that the day after the murder (though no one — other than the murderer(s) — knew Barbre was dead at that time) he called to have a sofa removed from his apartment; this sofa was stained with Barbre's blood.

Maggie Pratt, Barbre's female lover and mother of his child, had a fight with Barbre at Together, a gay disco. Pratt said she hit Barbre with an ashtray and a beer bottle just hours before his death.

Cupcakes, who entered the Regency tubs with Barbre and was seen leaving with him, was the last person — other than the killer(s) — to see Barbre alive. After Barbre's body was identified, Cupcakes went to Boston personality Sylvia Sidney and borrowed money and clothes to skip town. Days later, Cupcakes was arrested by police in Hartford (CT) while hiding in a closet. While Cupcakes was on the stand in the Kopacz trial, *he took the 5th Amendment to every question other than that which asked his name.*

A Cambridge cop, who had Barbre sleeping in his bed for two nights in a row prior to the murder, was similarly not probed by the Middlesex D.A.

Defense attorney Ernstoff established that the Middlesex D.A.'s office could have confirmed Kopacz's California alibi as early as March 1979. But, as Ernstoff said in his closing argument to the jury, "The police *didn't want* to confirm the alibi, because that would get in the way of their plan."

For the moment, then, this saga has come to an end. A jury of citizens had the common sense to reject such an obvious police fabrication. Prosecutor Brennan, who made a pathetic closing argument, said (while leaving the courtroom) "Oh, shit!" in the most dejected way. So much for the state posing as a helpful friend to the gay community.

But in the aftermath of this long and drawn-out Barbre probe — which, I admit, is not only confusing but which has engendered a great deal of animosity within the gay community — important questions linger which must be answered:

Why did D.A. Droney and his staff — particularly Ed Garguilo and Tom Brennan — participate in this shameful exercise of prosecutorial abuse which was based on the slimiest kind of police set-up? And doing so all the while pretending that this would be a gloss on the gay community for solving this "gay murder"?

Why did Jimmy Mitchell — who identified himself in a Boston *Globe* interview as a "police informer" since he was fifteen — privately fund a police investigation which might otherwise have collapsed beneath the weight of its own lies? Jimmy Mitchell is currently Treasurer of the David Brill Memorial Fund, set up after Brill's suicide to raise money to fund *GCN*'s investigative reporting. Isn't it time that the gay community demand of the Brill Fund that it explain itself as to why a police informer is in control of funds when *he has been so openly and shamelessly a part of a police entrapment scheme against other gay men*? Shouldn't Brill Fund directors be questioned as to how much money they have raised and its dispersal?

And then there is Elaine Noble. Again. Former State Rep. Noble, now an operative for Mayor White's political machine, wrote an open letter to D.A. Droney in July 1980, demanding that the prosecution of Ed Kopacz go forward. Noble suggested that the gay community demanded nothing less. Shouldn't Elaine now explain why she — once again — failed to contact people in the gay community to hear our voices and why she *automatically* trusted the machinations of political malfeasants over the people whom she claims to speak for?

And of course the most terrible questions of all remain:

WHO DID KILL DALE BARBRE AND WHY?

Is there any reason left why the gay community, having been suckered and burnt on this Kopacz case, should, for one minute, believe that D.A. Droney and his clique can ever give us a truthful answer?

I think not.

For those who wonder what they can do to redress this gross insult to our community, this slap at fair play, this assault on the rights of innocent people, I would recommend that people join to organize a dedicated effort to defeat the man from whim this kind of corruption flows — Middlesex Attorney John Droney. *The time to start is now!*

Howard U. Group

Continued from page 1

community. We don't need it and we can't afford it. We need to get ourselves together and shake off all this filth."

Asked how many of the 11,004 students at Howard he had polled on the subject, Ball said "a cross section of 150 to 200 — that's from different socio-economic backgrounds and that's jocks, freaks, heads . . . They all said that this is not the kind of issue we [in the black community] want to deal with."

Hughes, who is "out" at Howard, disagreed. "I don't think people care much one way or the other. I've gotten more support than non-support here . . . People in the black community are more inclined [than white people] to accept you for who you are."

Ball also said, "The black community has a responsibility to perpetuate itself into the future. We as a people are targets every day of genocide against us . . . Homosexuality doesn't perpetuate the strong families that we need."

James Tinney, a professor of journalism at Howard, has a different opinion, "Ball's genocidal argument falls flat because it assumes all these people would otherwise get married. Over one third of black children today live in single parent homes and I suspect that in the black community today we have more gays who are parents than in the white community."

Tinney continued, "One reason for this is that formal marital ties are not seen as mandatory for bearing children in the first place in the black community. It isn't simply a matter of some one having a child and then discovering they are gay; there is more freedom around lifestyle.

"Also, Mr. Ball assumes that at the present birth rate in the black community we could become something other than a minority in this country. The truth is that, even if we doubled or tripled the birth rate, we could not make ourselves a numerical majority . . . It is idealistic to think in those terms."

Does Ball feel that the black community can afford to abandon its members who are lesbians or gay male?

"Yes, we're going to have to,"

Continued on Page 10

Dutch Protest

Continued from page 1

with the U.S. government. They will do it."

In January, 1980, the Dutch parliament voted by an overwhelming majority to file a protest against U.S. immigration laws, which would deny entry to gay men and lesbians.

The two journalists, who produce a weekly lesbian and gay male radio show on an official Dutch station, had come to the U.S. for three days of interviews with lesbian and gay male activists in New York.

The case of Hans Koops presented immigration officials in New York with no need for enforcement action. His visa was stamped "212(d)3(a)4," identifying two sections of the Immigration and Nationality Act: 212(a)4, which excludes "sexual deviants" from entering into the United States; and 212(d)3, which allows the attorney general to waive grounds for exclusion.

"Koops probably got the waiver because he's Dutch," speculated Richter. "The Dutch made such a stink last year and the U.S. may not want another international incident," she said. She added that the use of the waiver for homosexuals by foreign consulates may increase as protests mount, both in the U.S. and abroad, to the exclusionary immigration law.

A court challenge to the exclusion of foreign lesbians and gay men was initiated in San Francisco by Carl Hill, a British gay journalist who was barred from entering the country in July, 1979. A definitive ruling is still forthcoming.

NGTF Controversy

Continued from Page 3

The pie is rotten. We don't want it. They [NGTF] don't seem to get that message."

Frank Kameny of Washington, DC, a board member of both NGTF and GRNL, accused the Stonewall Democrats of "contriving grievances out of nothing, without substance."

In reference to his resignation, Burrows accused Brydon and Valeska of attempting to "run the Task Force like a business" with regular hours and high salaries but with no sense of commitment. He said that since the elections in November, NGTF had adopted an attitude of "pushing more right-to-privacy rather than liberation-type politics."

Burrows said quiet negotiations with administrators do not result in lasting change. "What you can get privately," he said, "you can lose privately and nobody's going to know about it. I wanted to be more upfront, more confrontational with the new administration."

A member of the NGTF board who preferred to remain anonymous told *GCN*, "I think in some ways NGTF seems to be putting out a message like it wants to do a corporate takeover of the movement. I think that there is a perception in the community, that is not totally unfounded, that NGTF does not seem to find its interest so much in cooperating on an equal basis with other organizations as with dominating gay politics. This is certainly the concern of many board members."

A second anonymous board member told *GCN*, "I agree with a lot of criticism directed at NGTF. I can't say that and remain an effective board member. There are a lot of board members who are dissatisfied with the way things are moving."

Barbara Weinstock and Richard Cash, co-chairs of the NGTF board, both denied that there is serious disagreement between the board and the staff. Cash speculated that reports of conflicts had come "from someone who is desperately trying to undermine the national gay movement."

Burrows described the current conflict as an attempt by the lesbian and gay community to "make its leaders responsible." He told *GCN*, "Every minority group has the same problem. If the leadership proves to be incompetent, then the community has to be willing to call them on their act and have someone else put in there."

— filed from Boston

BRAVA-ZAR PRODUCTIONS PROUDLY PRESENTS:
Another Evening of

DANCE BY WOMEN

a celebration of our strength

featuring

JAZZ
ADRIENNE HAWKINS
with KATHY CHAPIN & AMY RAGSDALE
of IMPULSE DANCE COMPANY

AFRICAN
MARIANNE HARKLESS, HELEN PRINGLE-BLUE,
IFE ROBINSON & FATOU-CAROL SYLLA with
LA PHILLIPO & NANCE McMULLIN on CONGAS

MIDDLE EASTERN
CHERI MILLER

MODERN
LAURA FLY & FRIENDS
JOANI HENRY & DANCERS

April 17, 1981 8:30 p.m.
reserved seating

NEW ENGLAND LIFE HALL
225 CLARENDON STREET
COPLEY SQUARE, BOSTON

$7.50 in advance $8.50 at door

No phone reservations — Tickets Available at:
The N.E.L.H. Box Office 266-7262
Glad Day Bookshop, 22 Bromfield St., Boston 542-0144
Women's Emporium, 53 River St., Cambridge 661-2059

Mail Order (SASE) from
BRAVA-ZAR PRODUCTIONS — G
17 Worcester Square, Suite 5, Boston 02118

Childcare Res only by April 11 — 661-2059

Community Voices

free ourselves

Dear *GCN*,

These feeling were promped by your cover article on fat liberation.

"Fatism" can be added to the list of things from which we must free ourselves. How much longer will we ingest images of ourselves as dictated by the media, tradition, authority, etc. We are told how to look, act, think and emote. Regardless of how intelligent, attractive, wealthy, witty, creative, sexy, sophisticated, charming (and any other superlatives we attribute to the superhuman), we still fall short of these super images. Let's be ourselves, and like who we are! If we free our minds, our asses will follow!

I am sincerely,
Joe Beam
Philadelphia, PA

a sickness

Dear GCN:

I am a student at Haverford College and I generally find your paper intelligent and informative. However, the two articles on obesity in the March 28th issue truly enraged me. I hate to break it to you people, but fat *is* ugly. It *is* a sexual turn-off. Certainly fat people have every right to be fat. Certainly it is a sad comment on the state of the gay community that fat people feel unloved solely because of their excess baggage. Certainly our nation is too quick to idealize the thin person. But at the same time, it is a great mistake to praise obesity.

I was overweight almost from infancy. I'd been on and off diets from the age of eight. Finally, two years ago, I stuck to a rigid diet and lost 65 pounds. The change was incredible. I felt so much better; physical activities of all sorts were much more pleasurable after years of grunting and panting. I began to care what clothes I was wearing and if my hair was combed, whereas before my body was so hideous, it just did not matter. For the first time, I truly loved myself. And I will never be fat again.

Overeating is a sickness, just as alcoholism and drug addiction are sicknesses. Fat liberationists are kidding themselves. They are rationalizing their weaknesses away. They are saying: "We want to be thin, we've tried to be thin and we can't, so we're giving up. We will stuff ourselves if we feel like it and we will pretend we aren't ashamed of our massiveness. If you don't like it, tough!"

I simply cannot believe the facts and statistics quoted in "Fat, Lesbian and Proud." I'd like some documentation, ladies. Maybe I'm a victim of "the system," but I have trouble believing that all those doctors and dieticians and weight loss organizations are wrong. (Self-righteous and dictatorial, yes, but downright incorrect?)

Gay people above all should be understanding and accepting, simply because they know what it is like to be rejected and oppressed. However, they should not be expected to sing the praises of something that is both unattractive and unhealthy.

Sincerely,
Tom Sharpley
Haverford, PA

fat amazons

Dear *GCN*,

I was pleasantly surprised to find an article about fat lesbians in the March 28 issue. Thank you for making a step forward!

As a slim lesbian, I'm in the awkward situation of preferring fat women. They are my ideal of "Amazons" — strong women with beautiful, soft bodies. I'm punished by both straight and gay "friends" who encourage my lesbianism but asked me *not* to bring my lover to their party because her presence would embarass their other guests. They didn't even have the courage to say "*fat* lover."

I'm also punished by fat women who can neither accept nor understand that I like and love them as the person they are. Women have broken up relationships because they didn't believe me. One women told my to go to a shrink because she thought I had to be crazy to love her.

That made me very sad. Why can't we tolerate and/or love each other as we are?!

I'm out of the closet as a lesbian — but *not* out of the closet as a lesbian who enjoys being with and loving fat women. I still fear emotional punishment from all sides because I've experienced it too often.

If there are other women who feel as I do, I'd be thankful for a response to *GCN* and/or me.

Blessed be,
Simone Steuernthal
322 E. 82nd St. #4B
New York, NY, 10028

bad journalism, good therapy

Dear *GCN*,

I find it odd that many readers were offended by your treatment of the story of the closety gay priest found dead in a porno theater. I remember a period when *GCN* had headlines like "heterosexual rapist strikes again." These headlines were in the same satirical/biting vein as Mitzel's article on the gay priest. They are meant to show the kind of bullshit we as lesbians and gays must endure every day at the hands of the straight media. Bad journalism? Maybe. But it made me feel great. We, who have not a goddam bit of freedom in this country have every right to use such tactics.

Recently here in San Francisco (the so-called "Gay-Mecca") the front page headline of millioniare Hearst's newsrag, read, "Gay Sex Act Starts Fire" (meaning that a gay person killed all those people at that big MGM Grand fire last month). They take every opportunity to degrade and disgrace our community.

Why shouldn't we expose the hypocritical, tyrannical, greedy, blood-drenched church and its supporters every chance we can! Why do Gay nuns and priests support their own oppression? They don't need a pope in gold clothes. They need to quit the church. Christ's simplicity has nothing to do with the church's anti-human dogma.

Sincerely,
Howie O'Conner
San Francisco, CA

east coast women's festival

Dear *GCN*,

This letter is coming out of the sincere concerns of many women about the East Coast Women's Festival taking place in the summer. Many of us have tried to work on this festival and our input has been met with much resistance. Because we feel that the organizational tactics used for this festival are in direct contradiction with the values and ideals of women's culture we would like to inform the community of these issues.

(1) Anti-racist work is not a priority of this festival. Although it has been publicized that 1/3 of the musicians are women of color, these women were chosen without consulting the Third World Women's community. We feel that there has been a lack of sensitivity and respect for the needs of Third World women. The repeated attempts of women to try to incorporate anti-racist ideology into the organization of this festival have been thwarted.

(2) The classist nature of the organization of this festival is clearly evident by the lack of a sliding scale, no community tent for women who cannot afford camping equipment, a very limited work exchange, etc. This has been highlighted by the producer's patronizing attitude that she is doing us a favor by organizing this festival and we are lucky to have what we can get.

(3)Some of the worst tactics of patriarchal business management are being used. There is a grossly unequal and secret pay scale. Women are made to promise not to divulge how much money they are being paid to work on this festival. Recorded performers are being paid anywhere from nothing to $1700 per show according to "who they are." The organizers of services such as childcare, healthcare, merchants, etc. are offered a flat fee of $150. These organizer positions are jobs involving several weeks of work requiring specialized skills and much responsibility. The producer of the fesitval tries to implement these policies by appealing to women's sense of sisterhood and our responsibility to women's culture. Legal arguments are also used to defend these discriminatory policies. The obvious priority of this festival is making money.

(4) Most of the paid positions at this event are being filled by women from the west coast, including most of the performers and chief lighting and sound technicians. This leaves volunteer and low-paying positions for New England women. There is also no special provision for local performers to be heard.

(5) Publicity is being used to mislead women as to the true nature of this festival. Input that has been contributed has been used nowhere in the organization except for in the publicity. It states that outreach is being made to the Third World women's community, when, in fact, in attempting to participate in the festival, women of color have been met with racist attitudes and insults. The same has been true of lower income women trying to make this event accessible to their sisters.

We feel that we cannot let these things go on in the name of women's culture. There is nothing wrong with having a financially successful event, but having that as a supreme value, sacrificing the way we treat each other, makes women's culture a farce. We cannot promise not to tell about this ultra-conservative consciousness of the 80's that made its way into another major women's event. The structure of this festival perpetuates and encourages the racism and classism already a part of the women's movement and our American society as a whole. We are saddened that treating each other with sensitivity and respect is too radical a concept for the East Coast Women's Festival.

We would appreciate your support. Please send responses to 3314 Rochambeau Ave., Apt. 2, Bronx, NY 10467 or 53 Preston Rd., Somerville, MA 02143.

Maxine Feldman
Jean Grassi
Hillary Kay
Susann Jessie Pearl
Carol Newhouse
Lynnette Oliver
Billie Potts
Anni Waterflow

bar alternative

Dear Editor,

The February 21, 1981 issue of *GCN* reported that Dignity/Boston "has a game night on Wednesday from 7:30-10:00 p.m. as a bar alternative." It is unfortunate that this activity has been poorly attended over the past months and as a result has ceased to exist. The Dignity/Boston Board apologizes for the misrepresentation of this activity in our Sunday Bulletin.

Although game night has been temporarily cancelled due to the lack of support and leadership, we at Dignity are supportive of alcohol free space and would be willing to work with other groups to provide a bar alternative for the lesbian and gay community. The Dignity office is a viable place with proper planning.

Sincerely,
Jose Rodriguez
President, Dignity/Boston

everybody loses

Dear *GCN*,

Peggy Cruikshank ends her review of "Pulling our own strings," by saying:

"If I were a woman of color, I wouldn't find this "feminist satire" book very funny. If I were a Native American or a Latina, I'd be angry that the book didn't acknowledge my existence. If I were a Japanese-American I'd wonder if the article by Maxine Hong Kingston was to be token coverage for *me* as well as for the Chinese feminists. And if I were Black, I'd scorn the tokenism of a book which had hundreds of images of white women, but only two of me."

A lack of images of women of color is not regrettable ONLY to the women who are not represented. As white women we must come to realize that a most important step in becoming deeply and commitedly anti-racist is understanding how much *we all* lose when women of color are excluded.

Beatrice Dohrn
New York, NY

gay people of georgetown

Dear *GCN*,

The article *GCN* printed on the suit two gay student groups have brought against Georgetown University (Vol. 8, No. 34), like the Washington *Post* article it so closely followed, requires some clarification. We have not won our suit as your headline suggests; we are still in mid-hurdle. (Such clarification would not be necessary if *GCN* had not relied exclusively on the "objective" facts and presentations provided by a straight newspaper. The gay press should be careful to determine *our* perspective on events, which would usually require a very different emphasis that is usually taken by papers like the *Post*, which still prints phrases shuch as "an avowed homosexual.")

Judge Bramen ruled on March 9 that G.U. violated the DC Human Rights Law by refusing to charter the Gay People of GU and the Gay Rights Coalition of the GU Law School. However, the applicability of the statute to the University, an institution which claims a religious affiliation, will be decided in September in a trial which has been scheduled to last nine days. Our lawyers, who are working on the case *pro bono* estimate that by the time the trial is over, we will have bills totaling ten thousand dollars.

We have begun a nationwide appeal for funds to aid us in our battle against discriminiation. The DC Human Rights Law is one of the most important statutes protecting gays in the country; it would be severely weakened if we lose the case. GU's lawyers are doing everything in their power to make the litigation process as lengthy and costly as possible. It would be tragic if a lack of funds impaired our case in court.

All financial assistance and inquiries should be directed to the GPGU, Box 942, Hoya Station, Washington, DC, 20057.

Sincerely,
Steve Riel
President,
Gay People of Georgetown University
Washington, DC

News Editor

Gay Community News is looking for a News Editor. News writing and editing skills needed as well as a commitment to feminism and social change. Low salary plus medical benefits. Opening May 1. Please send resumes to Amy Hoffman, **GCN**, 22 Bromfield Street, Boston, MA 02108 or call 426-4469.

Features Editor

Gay Community News is looking for a Features Editor. Editing and writing skills necessary as well as a commitment to feminism and social change. Responsible for regular features and monthly book supplements. Low salary, medical benefits. June 1 opening. Address inquiries and resumes to Amy Hoffman, **GCN**, 22 Bromfield Street, Boston, MA 02108. (617) 426-4469

Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

Volume 8, Number 37
April 11, 1981
22 Bromfield St.
Boston, MA 02108
(617) 426-4469

Cover illustration by Phoebe Koehler

Managing Editor Amy Hoffman
News Editor Denise Sudell
Features Editor Warren Blumenfeld
Design Director Rob Schmieder
Office Manager Mike Riegle
Advertising Mgr. Deni Dzan
National Ad Rep. Laurence Loffredo
Promotions Mgr. Maida Tilchen
Staff Writer David Morris
Circulation Jil Clark
Classifieds Nancy Walker
Distribution Barbara Cischke
Copy Editors Gordon Gottlieb, David Foushee
Typesetting Xanadu Graphics, Inc.

Board of Directors
Richard Burns, **President**
Beth Kelly, **Treasurer**
Ian Johnson, **Clerk**
Bob Andrews, Kevin McGirr, Kevin Cathcart, John Ward, Andrea Loewenstein, Ken Westhassel

News Staff
Joanne Brown, Fran Koski, Richard Burkhardt, Betty Krier, Mike Ferguson, John Kyper, John Gaffney, Peter Martin, Michael Glover, Philip Shehadi, Chris Guilfoy, Nancy Wechsler, David Jernigan, John Zeh, Bennett Klein

Features Staff
Lee Swislow, Eric Rofes, Duncan Mitchel, Joe Interrante, Marty Kingsbury, Harry Seng, Michael Bronski, Betsy Smith, Steve Forgione, Cindy Rizzo, Gregg Howe, Mitzel, Rudy Kikel, Andrea Loewenstein, Martin Krieger

Layout and Illustration Staff
Patrick Maloney, Tom Huth, Linden B. Grazier, Paul Brouillette, Beth Ireland, Roger Frye, Alan Maskin, Jennifer Camper, Phoebe Koehler, Jim Herman

Photographers
Ellen Shub, Michael Thompson, Bettye Lane, John Tobin, Joyce Harper, Neal Trousdale, Susan Fleischmann, Carolyn Casey

Circulation Staff
Brian Bauer, Rob Meyer, Alan Hurley, Allen Blaich, Kendall Watts, John Murphy, Joe Madison, Franklin McNeil, Michael Schlaf, Paul Howard, Henry Gingras, A. Jeffrey Schoenberg

Promotions
Barry Forbes, Dave Peterson, Tim Sweeney, Mel Horne

Indexer Charles Ash
Librarian Dan Berns
Microfilm Promotions Dee Michel
Bulk Distribution Ray Hopkins

New York Representative
Rivendell Marketing
666 6th Avenue
New York, NY 10010
(212) 242-6863

New York Distribution
Majority News, Inc.
63-65 Gansevoort Street
New York, NY 10014
(212) 243-7770

Gay Community News (GCN) is dedicated to providing coverage of events and news of interest to the gay community. **GCN** is published every week (except the first week of January and the last week of August) by a non-profit corporation.

All material copyright © 1981 by National Gay News, Inc., all rights reserved, reprint by permission only.

Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469 Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volumes 1-7 of **GCN** are available on microfilm for $22/volume. Write GCN/ Microfilm for more information.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

Second-class postage paid at Boston, Mass.
Annual subscription rate is $25
ISSN: 0147-0728
Member New England Press Association
Reporters Committee for Freedom of the Press
DEFINITION NEWS AGENCY subscriber

Group Material Collective Changing Artistic Definitions

Group Material wants to explode the assumptions that dictate what art is, who art is for, and what an art exhibition can be.

The Group Material Collective

By Philip Shehadi

East 13th Street between Second and Third Avenues is an unlikely site for an art gallery. Corner grocery stores, tenements and single room only hotels are more characteristic of this predominantly Hispanic community. But the site of Group Material's space is deliberate and apt: in itself, it is a challenge to the typical isolation of art from working-class and minority neigbborhoods.

Group Material, of course, is not a typical gallery. Much of the "material" on exhibit may not even be art. Memories of a transvestite — are they art? A collage of men in magazine ads — is it art? They are less art, the collective will readily admit, than material assembled to challenge and explore the assumptions of our culture.

Children from the block ran in and out of the space as I talked with Peter Szypula, Marybeth Nelson and Beth Jaker: gay and feminist members of Group Material who organized its latest exhibit, "It's A Gender Show" (February 14-March 16). Gender, they emphasize, is socially constructed by our surroundings. We are en-gendered by our families, our teachers, and by the images in our music, films, media and fashions. These are the conditions of our gender conditioning. These are the material of "It's A Gender Show."

Peter, Marybeth, Beth and Hannah Alderfer solicited work from artists and non-artists alike. They sought material about masculinity and femininity — how these concepts are defined and how they are disrupted. Of what they received, 55 works were selected and hung. They ranged in genre from sculpture and painting to writing and drawing.

The members of Group Material are artists themselves. They are also workers: the group includes five graphic designers, two teachers, a waitress and an electrician. But their space is not intended to promote their own work or that of any other particular artists. Their goal is to provide a context in which individual artists and artworks fit into an informal *group statement. In doing so, they aim to politicize not only visitors to the space but the artists and artworks themselves.*

Donna Cortese

The Group Material collective. Standing, l to r: Peter Szypula, Patrick Brennan, Timothy Rollins, Julie Ault, Michael LeBron, Marybeth Nelson. Seated, l to r: Marek Pakulski, Hannah Alderfer, Liliana Dones, Beth Jaker. Not pictured: Mundy McLaughlin, Yolanda Hawkins, Michael Udvardy.

What are some of the things that distinguish Group Material from commercial galleries?

Peter Szypula The work here is presented around a theme. Galleries don't usually operate around themes — they operate around individual artists. And when we ask for work we don't specifically ask for artwork. There are a lot of different icons, etc. in the culture that address the topics we deal with and aren't specifically "works of art" by individual artists. If someone's mother wanted to come in and talk about how her son became a homosexual, the Gender show might allow her to have some sort of forum here.

Marybeth Nelson Artwork by itself just hanging on the walls will never provide you with all the information needed to explore a political issue. That's why we try to bring in things from the culture at large, objects which are not strictly art objects. Some of the things in the show are art, others aren't.

Beth Jaker We wanted a very informal context in which things could be done, dialogues could take place, and where work that is not the most profound can be put up and supported. That's why people see an unevenness when they come in. We're trying to take the formality out of representing work, materials and ideas.

Around what kinds of political issues did Group Material coalesce? Did you have any specific commitment to gay and feminist politics?

Marybeth I would say yes. At least half of the members of the group were extremely involved in gay and feminist politics, although the level of political analysis varies. Some members have formulated a political analysis to work out of, Marxist or whatever. Others are in the process of doing that. The group probably came out of a more general dissatisfaction with the capitalist nature of the artworld and with the content of the work that's there. The art in commercial galleries doesn't seem to be about anything that involves your day-to-day life. If Group Material is committed to any specific kind of work, it is a work that addresses daily concerns.

Did you come out of a common art background?

Marybeth Most of us went to school together at the School of Visual Arts (SVA).

Beth But we try to forget that (laughs).

Tell us about your experience as SVA and how that may have influenced your participation in a politically conscious group?

Beth We saw SVA as a vehicle to assimilate younger artists into a standardized art market. There is an emphasis on conformity that inhibits other possibilities art has in the culture. In that sense, the institution wasn't representing the full range of art production possible. As students, we supported one another in questioning the standards of art upheld by the school.

What kind of activities did you organize in school?

Marybeth We had a reputation as rabble-rousers. We were in a class called "Theory of Art Workshop," and we produced posters that were critiques of the school and its curriculum. It caused us problems, political problems within the school. SVA was very effective in crushing dissidents.

Peter One of the largest problems SVA had with us is that they couldn't evaluate us as individuals because we worked as a collective — we didn't even put our names on things. We called ourselves mysteriously F383, which was the course number. The evaluators didn't know how to deal with that. They didn't know how we would promote the school with that kind of art activity. They didn't even know if we could call it art.

When did you get together as a group?

Beth We've been together for a year and a half. It took us a year of talking and negotiating and saving money to open up Group Material. We knew that it would require income saving on everyone's part so each of us contributed money well before we opened. Everyone supports it with portions of their income. That essentially is the fiber that holds the group together.

Beth Specifically, Marybeth, Hannah, Peter, and myself were interested in how sexuality was being dealt with in the art world and how work on sexuality could be brought together. The Gender Show was supposed to explore that, in typical Group Material style, which was...

Peter late...

Marybeth crazy, frazzled...

Beth Right, without a lot of foresight, but committed to creating a context for work, which is what the space is primarily about. All the shows are thematic and hopefully provide a context for viewing things, that is lacking in other places.

What kind of budget do you have?

Marybeth It's just the dues that people pay, 45 bucks a month. Our rent is $425 and since we're down to roughly 10 members we just make rent and electricty.

Are you applying for grants? How much energy is going into that?

Beth I'd say 2%. I don't think we're counting on grants.

Marybeth And yet we have to if we're going to expand. A telephone is the first thing we have to get.

Are the pieces you exhibit for sale?

Beth Well, no...

Peter Our main purpose is not to sell the work to make money for ourselves so much as to stimulate questioning and to raise political issues that are vital right now.

What about your own individual work, how does that fit into the conception of your shows?

Marybeth Usually the collective members who organize a show contribute some of their own work. For The Gender Show, however, none of us put anything in.

Peter The work came in, and it was our job to put it up. There was a tremendous amount of work that went into organizing and conceptualizing the show; more than we expected.

Are you ever disappointed by the work you get? On the one hand you have a fairly definite idea of what kind of statement you want to make through your show. On the other hand, you rely on other artists for the material needed to make that statement. Does that pose a problem?

Beth Absolutely...

Marybeth Each work is a statement and a document at the same time. It's what we want to hear about gender and it's what people are saying, which isn't always the same thing. We did have special problems with this show. A lot of people are doing work in sexual politics but it was hard getting work that specifically addressed gender.

What's the difference between sexual politics and gender?

Beth Gender is the process whereby women become feminine and men become masculine. These processes determine our sexuality, our level of competence, how we get what we want, and the nature of our desires. Rather than address sexuality we wanted to examine gender differences and where they break down.

Peter What we hope came out of the show is that people look at the work, analyze gender constructs, how they can be crossed, when they become problematic. The worst thing that could happen is that people look at the show and each piece remains static — goes nowhere, no analysis comes through, the person just walks away.

What are some of the problems you encountered getting material for the show?

Beth There are inevitably problems organizing a show around a subject, one which demands analysis or comment. Art can only speak to facets of a topic, it doesn't present a total analysis.

You mean work with a more activist orientation?

Beth Work that is more direct. We are trying to find out if there was art that spoke analytically or critically about the issues of gender that wasn't just ideological propaganda or intellectual analysis.

Marybeth Most of the work in the show was by women and gay men. We would have liked to have gotten work that dealt with gender from a straight male perspective and work that addressed more common day-to-day ways in which people confront gender boundaries.

How do women in the group feel about transvestism and transexuality? I notice they are featured in much of the work here.

Beth The most active and visible elements of the feminist movement are the most dogmatic. I don't think male drag upholds notions that are degrading to women or idealize things that women would like to see less ideal. There seems to be an ambivalence on the part of many women about the way drag threatens the boundaries between the sexes. Also, many women are not aware of the history of women in drag. It's a very hidden history and adds a lot of the mystification about the process.

Are there sharp divisions in the collective, and do they concern sexual politics?

Peter The real problems come not from sexual politics but from organizing a space so that everyone in the collective can take part. There may be political differences that we can work out between members of the group but that's part of working together.

Beth One major problem is that sexuality is not a priority for certain people in the group. In general people don't think sexuality has as much precedence as do material conditions in determining people's lives. Perhaps it's because there isn't a body of intellectual work investigating sexuality as there is investigating, say, exploitative labor relations. This ambivalence about sexuality is continually surfacing on the left. It takes the form of censorship, lack of support, or in trivializing what sexuality is.

Peter The problem is formulating a factual analysis. If you see sexuality as personal and insular to your being, it's not going to be a forerunner in your political struggle like class analysis. But we [the organizers of The Gender Show] think that the way sexuality fits into a class analysis is as important as class analysis itself.

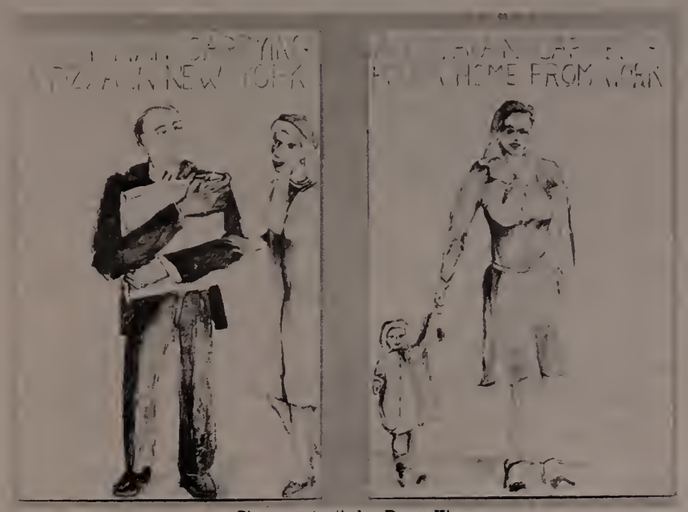
Beth One way sexuality has been slighted intellectually is to address it via the family as an economic unit, or through some category like "patriarchy" which is much too general to address the variety of sexual determinants that are operating.

Tell us about your relations with the community around you. Does the community have a role in your shows?

Peter We're trying to work that out as we go along. Obviously we're community based and we're trying to find a way to fit in as other than a group of white art students who mysteriously bought this space and moved in, like the gentrification that's happening all around us.

Marybeth We had a show called Arroz con Mango. We went around to everyone on 13th Street between Second and Third Avenues and asked them for their favorite art objects and filled the space with them. A review of the show said we were igniting our relationship with the community but it doesn't just happen like that. It's something you have to work at, and it takes time just like it takes time to get to know and become friendly with anyone. We've been running workshops for the kids, we have a good rapport with the kids and with the men on the block — they tend to hang out so we have more contact with them. Also most of them speak English, while a lot of the women don't. We're also in the process of instituting a bingo night on Fridays, which promises to be very popular, particularly with some of the women.

Do you ever get negative or homophobic feedback?



Pizza portraits by Dave King

Beth Not explicitly homophobic. One woman didn't want to come in and see the show because she found it "rude."

Marybeth The men on the block loved it. One came in and offered us pornographic movies for film night. He appreciated the humor in the show. In general, though, it's been hard to interest community people in the artwork itself, although they loved the show with their stuff in it.

Beth There's a guy from the block who comes in regularly named Richard who is always saying this is a very white bourgeois show. It is a valid criticism. But we've pointed out that there is a representative sampling of work from people of different classes and races, although not necessarily one that emphasizes third world peoples. He was saying we should work at it, and it is something we're going to work on now. However there's a belief that when you move into a Latin-dominated community you must be a slave to making those relations correct. Some shows reflect the interests of this group more strongly. I'm not really sure what balance is required.

Marybeth Richard also said there wasn't enough images of older people.

Peter That was incredibly hard for us to solicit. There was hardly anything that addressed the issue of gender and old age, what happens to yourself and your sexuality when you get old.

Do you find yourself getting art from a large circle of artists, people you don't necessarily know?

Peter We start off by getting work from people we know. But then they contact other people they think might be interested.

What impact do you hope to have on the art world and on individual artists?

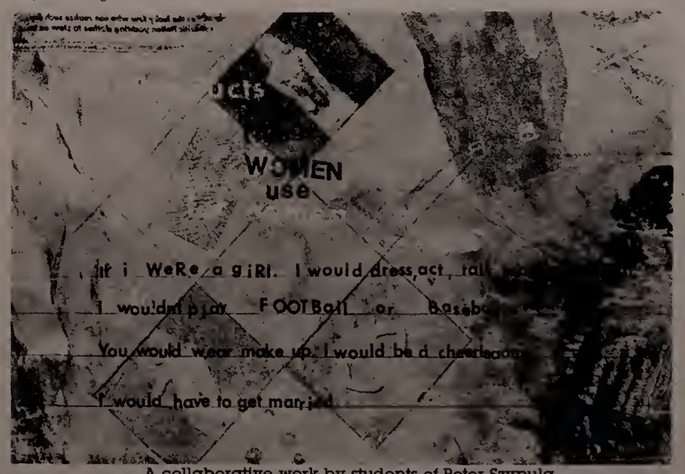
Marybeth That's a good question. We don't expect to have an equal impact on all sectors of the artworld. In fact, there are large areas on which we have little if any impact at all, such as the so-called "official" artworld — West Broadway, 57th Street, etc. The people we will have the most impact on are the ones who already perceive themselves as outside of that world.

Beth We have a commitment to showing people who are underrepresented in the artworld because they do not go along with whatever current standards are predominant.

Peter We're opening ourselves up to artists, young artists, and non-artists. They're allowed to put up their work and get feedback on it. Artists who put their work in can see how it fits within the context of the other work, which offers an analysis in itself.

Marybeth It remains to be seen exactly what kind of an overall or long-lasting impact places like Group Material, and other experimental art spaces such as Fashion Moda, or ABC No Rio will have as they become more popular and more well known to the commercial art world. In this sense we run the danger of becoming a kind of young artist finishing school. Given that financial reward is not what keeps these groups together, the question of how they survive and expand will depend on their ability to resist this kind of cooptation and stick to their original goals, the stuff that brought them together in the first place — a dedication to art about social communication and a commitment to the struggle for political change.

The Gender Show installation at the Group Material space at 244 East 13th St., New York, NY.



A collaborative work by students of Peter Szypula

Shoppers Guide

Electrolysis
PERMANENT HAIR REMOVAL
APPOINTMENTS: Mon.-Sat. Days & Eves.
LINDA DIANE JEFFERSON
120 SUTHERLAND RD. #3
BROOKLINE, MASS. 02146
734-5777

Counseling Associates of Jamaica Plain
Individual Therapy, Group Therapy, Couples Counseling, Vocational, Intellectual and Projective Testing
Insurance Accepted
Clinical Psychologist & Psychotherapist
524-0093

GENERAL DENTISTRY
Pamela Westrom DMD
311 COMMONWEALTH AVE.
BOSTON, MA 02115
BY APPT DAYS/EVES **527-8097**

TWELVE CENTER
Guest House
Provincetown, Mass. 02657
Spacious Rooms & Cottage
Close to all P-Town's attractions
Roger Baker Jon Richardson
Tel: 617/487-0381

GARY BUSECK and **STEPHEN ANSOLABEHERE**
ATTORNEYS
landlord/lease problems
wills/probate
real estate transactions
relationship contracts
income tax
criminal & civil trials
injury claims
partnerships/corporations
FREE INITIAL CONSULTATION
426-9244
2 Park Square, Boston, MA 02116

behavior associates of boston
262-9116
45 Newbury St. Boston, MA 02116
Serving the Community
Gay Couples Counseling
Anxiety Reduction
Depression
Assertiveness Training
Phobias
Hypnosis
Weight Control
insurance accepted • for more information please call:
b.a.b. **262-9116**

distinctively appointed guest rooms, efficiencies and apartments blending conviviality, comfort and convenience. Enjoy complimentary continental breakfast on our sunny enclosed porch. Saturday cocktails in the living room around the piano - sunbathe on the nicely landscaped grounds - all within one block of beach, restaurants, nightlife.
Seafair an inn
24 SHORE ROAD
OGUNQUIT, MAINE
(207) 646-2181

FENWAY COMMUNITY HEALTH CENTER
16 Haviland St. Boston MA 02115 267-7573
Mon.-Thurs. 9am-9pm Friday 9am-5pm
Wed. 6:30-8pm Walk-in VD Testing/Treatment
Tues. 6:30-9pm Women's Health Night
NOW OPEN SATURDAYS
- General medical care — from hepatitis to strep throat
- Full laboratory services
- Specialty care including minor surgery, gynecology, podiatry, nutrition, alcohol/drug counseling
- Pediatric care for the children of lesbians/gay men
- Geriatric care for older gay men and lesbians
- Gay/lesbian physicians (Board certified/eligible in surgery, family practice, internal medicine, infectious diseases), nurse practitioners, registered nurses, physician assistants, clinical lab technicians, medical assistants, receptionists, administration
- Referrals to gay/lesbian sympathetic specialists

COMPLETELY RENOVATED FACILITIES
- Barrier-free • 24 Hour Physician On-Call Service
- Patients needing to be hospitalized are admitted to the Beth Israel Hospital
- Nationally recognized specialists in the diagnosis/treatment of sexually transmitted diseases

10 YEARS SERVING THE GAY/LESBIAN COMMUNITY

Maltese Memories

By George Xuereb

One of the issues of Boston's *Gay Community News* popping out of my mail box (Vol. 8, No. 17) contained an article that immediately caught my eye. It was "Coming Out in the '40s and '50s" by Chris Guilfoy. I kept asking myself, "Where are all these people who could put things into proper perspective so long ago?"

Guilfoy touched something deep inside me. Her article pricked my achilles heel for it brought back all the bitter reality that I left behind me in the Mediterranean. Home was the island of Malta.

She said:

> Today, coming out often suggests some element of being out to the straight world. Many of us have attended public events; many are out to members of our families, and so on. But in the '40s and '50s, being out was more likely to mean that you were identified as gay to some other gay people and that you sometimes went to gay establishments. Back then, going to a gay bar was about as public as one would usually get in announcing one's gayness.

North Americans generally feel that the Mediterranean is one of the least redneck places in the continent of Europe, probably because of the sunny images it stirs up in us. Because of Malta's centralization in the area, friends act surprised when I say that my gayness lay at the root of my plans to emigrate to Canada. Malta in the '70s is what America was like in the '50s.

The first night that I walked into Potters, our oldest and most faithful gay bar, I was petrified at the thought of who I would meet. It was a mixture of fear and enthusiasm. I felt that my curiosity would not allow me to turn round. That night happened to be a quiet night where I knew nobody. Two nights later, however, I met two gay men both my neighbors for 22 years. At first I was terrified, later relieved. Within minutes I had said more to them than I had ever said in the past. We grew close and an understanding set in that we would never share out little secret with people who did not know the score. I felt safe at having broken into Maltese gay life. I had just entered the midst of a small group of people who knew intricate details of each other's lives and yet, very diplomatically, would produce a straight acknowledgement of friendship in public.

Maltese gay life, as it existed in the '70s, can be described with a deep degree of nostalgia and charm. Any little fortress sitting in the heart of the Mediterranean and used as a military base for several years is expected to have gay goings-on. Malta was no exception.

In the Whiskey Glory, the pub that became gay on a Sunday night, you could see the walls literally covered with small black frames, each one depicting a handful of the British military cosily mixing their drinks, their conversations, their eyes and their smiles with some of the local "Pufti." The photographs caught happy times. I was too young to know any of it, for by the time I came out in the Summer of 1979, the Maltese Government had terminated the lease of the island with the British for the use of the land as a military base, and with it, broken several hearts. The moments captured so well in the little wooden black frames would never come to life again.

The stories, however, were always there to be told if you were patient enought to listen. I was. It sounded as though the entire British base had invested in a lavender-colored heart.

Ten years of socialism in the island's political history slowly but surely produced a slant towards the North African economic world and a tilt away from its European counterpart. As is expected, wooing the North Africans brought an influx of their people to our shores. The Libyans arrived. Malta adopted a policy of non-alignment preventing the presence of Libya's military, but several Libyan lay people did come over to teach Arabic, to learn English or attend some trade school. Libyans do have a reputation for showing interest in homosexual encounters but by no stretch of the imagination could they be called gay in the common use of the word today.

(L-R) George Xuereb, Mike, Ruud and John

Hence the Maltese gay men preferred to mix with each other and hopefully meet the occasional fun-going tourist. This is what I found when I came out.

I remember Ronnie from Amsterdam, the embarrassing moments when we tried to get past the receptionist to his hotel room which contained a simple white sheeted bed, a small electric fan and a promise of a two-week love affair. I remember getting all uptight when Ronnie wanted to put his arms around me and his hands down into my crotch as he rode snuggly with me on mymotorcycle. It was so hard to say no, an inevitable reaction then. It was necessary to prevent the horrified eyes peering from the sidewalks and busy tongues stabbing into my back.

Coming 'out Maltese style in 1979 still meant going to a gay bar-period. Unfortunately the demarcation line between paranoia and reality did not only exist in our heads.

> A major problem back then was that to a person who had not come out, there was little to stack this information up against. The options were either to believe or not to believe. There were no marches or rallies to deny the lies; there was little positive information in print and gay people were not making their lives public, open to scrutiny. There was nobody to shout back. While it is by no means easy today, it was generally more difficult to be gay back then.

In this paragraph, Guilfoy reminds me that marches, rallies, gay bars, gay pride, gay power were all concepts that never even entered my head when I was growing up in Malta. I used to think that I would meet Mr. Right secretly (how, I don't know) and life would be absolutely discreet and wonderful forever. Yes, I was a dreamer if ever there was one. After all one has to be a dreamer to be an emigrant.

The urge to create the first gay group in Malta did pass through my veins and I came up with a detailed nine-month plan for the process. I approached the gay people that I knew for support. Instead I found mockery and hostility. One woman, Lillian, did support the idea but honestly added that her interest lay primarily in feminist and euro-communist ideology causing her to lose ground in the gay political arena after a while.

Although the '70s did not see a healthy militant gay group emerge publicly in Malta, gays did come out in one way or another. Louis has beenorganizing Miss Elegance contests for the past ten years. I was lucky enought to attend one such event only to find that the audience consisted mainly of straights and a mere handful of gays who, like myself, felt obliged to attend.

The contest consisted of a dozen or so camp young Maltese boys, all in their teens, all ambitious to become the new Regina. They were judged on several counts including campness, make-up, mime, hair style and their own hand-stitched evening dresses.

Watersports is a very common thing around the island. Because a lot of time was spent around the water, quite expectedly, there were a few places where gays would hang out. The popular gay beach was situated in Sliema on the rocky coastline just beneath an historic fortress in a cosy bay called Ferro Bay. It's said that it got its name from a family by the name of Ferro who swam their habitually. It was gay in the sense that gay people went there. and quite distinctly sat in a particular area of the beach. But it was not gay in the sense that you would also be in the midst of foreign students (who would be on the island attending English Summer School) as well as several of your straight Maltese friends who never realised what was going on.

Charles (alias Carla) performing at a Maltese gay fancy dress party we had one Saturday night.

Nude bathing is still illegal on the Catholic island. Hence to get an even suntan one had to scout around the coastline and find an area that was accessible but yet away from everyone else. Such a place did exist in the form of a

Continued on Page 10

A Great Feast In Reading

THE LETTERS OF VIRGINIA WOOLF: Volume Six 1936-1941

Edited by Nigel Nicolson and Joanne Trautmann
Harcourt. Brace, Jovanovich
532 pp., $19.95

Reviewed by Peg Cruikshank

Anyone who read the first five volumes of these letters as eagerly as I did will be sorry that volume six ends this great feast of reading. Virginia Woolf's letters are among the best in the language. As a literary personality, Woolf is unmatched — in her wit, her wide-ranging curiosity, her intense love of life, and her ability to throw off dazzling phrases and characterizations.

Before the publication of her journals and letters, when she was known mainly as a "difficult novelist," she was often considered a snob. Now that we have a far more accurate picture of her daily life, we can see how important a role feminism played in her life, not only in her political thinking but also in her passionate attachments to women.

By the time of the letters in this volume, 1936 to 1941, Woolf's major works had already been published. Some of her old Bloomsbury writer friends — prominent in earlier volumes, Molly and Desmond MacCarthy, for example, and E.M. Forster — are peripheral characters in volume six. But Woolf kept writing letters to Vita Sackville West (who had been her lover) until the end of her life, and there are also many letters in volume six to composer Ethel Smyth, another of the women she loved. At this point in Woolf's life, though, Vita seems the more significant friend. In some letters to Vita, Virginia says rather nasty things about Ethel, and vice versa — an unpleasant but minor feature of volume six. The Virginia Woolf-Ethel Smyth correspondence is being edited by Jane Marcus who is one of the most reliable commentators on Woolf's life and work.

In this last volume of her letters, two of the main events are a great personal tragedy: the death of her nephew, Julian Bell, in the Spanish Civil War (which in a way was more like the death of a son) and the Second World War. Woolf sounds typically English in a letter to her American publisher, written at a time when bombs had made both her country house and the London office of The Hogarth Press (a press started by the Woolfs for Virginia to publish her books and other books) uninhabitable: "...conditions are very unpleasant in England — but we are carrying on..." (438).

Here she writers to Janet Case, who had taught her Greek:

> Old Violet Dickinson, whom you may remember, the 6 ft 2 woman, with a lot of chairs and dogs — suddenly sent me 2 huge volumes of my old letters...and there your name so often occurred, and I could see you coming up to my room at the top of the house and saying You've not done any work! However, in spite of that, how very kind to me you were! And what a bore I must have been...telling you about my proposals of marriage. I think the young now have easier lives than we had... (94)

And here she writers to her sister, when Vanessa was in Paris:

> I feel a lost old crone without you all: you cant think how I depend upon you, and when you're not there the colour goes out of life, as water from a sponge, and I merely exist, dry and dusty. This is the exact truth: but not a very beautiful illustration of my complete adoration of you; and longing to sit, even saying nothing, and look at you (177).

In three long letters to Vita's son, Ben Nicolson, Woolf defends Bloomsbury against the charge of snobbish remoteness from ordinary life. She points out that she taught literature to working-class students and gave her time to both the Women's Cooperative Guild and the Suffrage cause.

I'm not sure what qualified Nigel Nicolson to be one of the editors of these letters, other than his good fortune in having Vita Sackville-West for a mother. Something goaded him into attacking Woolf's feminism in the introduction to volume five (pp. 15-18), perhaps the great attention that has been payed recently to Woolf's feminist writing. We have seen, in fact, the growth of a Woolf cult, which has shown a shocking lack of dependence on male scholarship.

One of the many complexities of Virginia Woolf is that despite the anti-Victorian spirit she shared with others in the Bloomsbury circle, her polemical writing is very much in the Victorian prose tradition: the argument is carried partly by the charm of the writer's personality, as in Matthew Arnold and John Ruskin, and this happens by design. A mere summary of the *content* of *A Room of One's Own*, for example, would be flat compared to the argument in Woolf's own voice. Where she is most fiercely anti-Victorian is in her rejection of patriarchal values, including militarism, pretentiousness, and the privilege conferred by Oxford and Cambridge. She saw women as outsiders.

One of the strongest impressions conveyed by these letters is that Woolf worked very hard. Considering her literary output, her many social involvements are surprising, and the sheer bulk of this correspondence astonishing.

Several pairs of women turn up in volume six — probably lesbians. The question of Virginia Woolf's own lesbianism is perplexing. On one hand, the lesbian or gay male reader of these volumes must feel instinctively that she belongs in our camp: the evidence of her passionate love of women is overwhelming. While her comment that "women alone stir my imagination" is not in itself a declaration of lesbianism, taken in the context of these letters it is highly significant. At the time she was involved with Vita, Virginia wrote to Vanessa, "You will never succumb to the charms of any of your sex — What an arid garden the world must be for you" (22 May 1927; Vol. III, 381).

On the other hand, Woolf seems to distance herself from lesbians. She refers throughout the letters to "sapphists" in a way that makes the reader think she excludes herself from this category. This may have been a pose, but I doubt it. Perhaps we need a special word for women who love other women and have no heterosexual inclinations, but do not see the word "lesbian" as applying to them.

Volume six of the letters shows that Woolf enjoyed lesbian gossip. After meeting Madame de Polignac (Winnie Singer), she writes to a friend: "...she's grown into the image of a stately mellow old Tory, and to look at you'd never think she ravished half the virgins in Paris, and used, so Ethel Smyth tells me, to spring upon them with such impetuosity that once a sofa broke" (100).

One of the reasons we need to claim Virginia Woolf is the condescendingly homophobic view of her relations with women held by the editors of her letters and also by her nephew and biographer Quentin Bell. Some months ago, Bell was honored in San Francisco at a reception sponsored by the Virginia Woolf Society. He sneered at the current use of the word "gay." I was close enough to him to kick him with my Birkenstocks, but stifled the impulse.

Volume three of the letters contains a great many love letters from Virginia Woolf to Vita Sackville-West. One reviewer attempted to trivialize the relationship by pointing out that, after all, both women stayed with their husbands. As long as critics clutch nervously at such heterosexual straws, we must insist on Woolf's lesbianism.

In the playful spirit characteristic of many of her letters, Woolf writes to Ethel Smyth: "What a rackety race you Smyths are — Bankruptcy, Sapphism, hunting, suicide, all in one gulp. How then did you keep so d--d military upright and brass buttoned?" (383).

In the end, Woolf herself chose suicide, fearing that her old madness was returning. The only notes she left were to Vanessa and to Leonard Woolf, her husband. The editors of the letters say, quite rightly, that she "died courageously on her own terms" (xvii). Still, the many volumes of her diaries and letters which have been issued in the last few years make one wish she had lived to be as old and feisty as Ethel Smyth.

BOOK
GAY COMMUNITY NEWS
REVIEW
BOOK
GAY COMMUNITY NEWS
REVIEW
BOOK
GAY COMMUNITY NEWS
REVIEW

ALYSON PUBLICATIONS

N E W S

FROM BOSTON'S GAY PUBLISHER

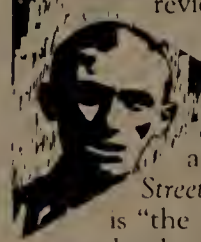
A moving, triumphant tale of courage," writes Thomas Steele (editor of *Christopher Street*) of Aaron Fricke's forthcoming book **Reflections of a Rock Lobster.** ($4.95) A year ago Fricke made nation wide news when he took a male date to his high school prom. Now he's written his account of growing up gay in a small American town, and about how he developed a positive gay identity in spite of the prejudice that surrounded him. **Reflections of a Rock Lobster** is perhaps the first gay book for the 'Eighties — a story that could not have happened before but which, having now taken place, can give us all new hope for the future.

SPIRAL PATH

Is the gender system a threat to human survival? What has gay liberation to do with environmental pollution or nuclear war? These are the bold questions tackled in **The Spiral Path** (David Fernbach, $6.95), a discussion that ranges from genetic engineering to gays in the military, from the origin of male supremacy to the significance of camp. Fernbach is a gay liberationist, a supporter of feminism, and a socialist. (He's also the translator of *The Men With the Pink Triangle.*) Watch for his book in May.

GAY HISTORY

The Men With the Pink Triangle, ($4.95) has been named "One of the ten best books of 1980" by the *The Advocate* and "One of the six best books of 1980" by *The Alternate.* GCN's reviewers wrote that "You may find yourself riveted to your seat," and *Christopher Street* wrote that it is "the most valuable casebook of any available today." We could go on, but we've made our point. This true, haunting story of homosexual prisoners in the Nazi concentration camps is simply an invaluable addition to our long-forgotten history, and a book we hope you will read soon and pass along to friends.



Ask for these books at GLAD DAY BOOKSHOP, REDBOOK, HARVARD BOOKSTORE, NEW WORDS and other good bookstores. To order by mail, add 60¢ per order for postage.

ALYSON PUBLICATIONS
PO Box 2,783, Dept. A15
Boston, Massachusetts 02208

The Searchlight Of Passionate

VIEWS FROM A WINDOW: Conversations With Gore Vidal

Edited by Robert J. Stanton and Gore Vidal
Lyle Stuart, Inc.
320 pp., $14.95

Reviewed by Duncan Mitchel

It's people like that," Tom Lehrer once remarked of Alma Mahler Werfel, "who make you realize how little you've accomplished. It is a sobering thought, for example, that when Mozart was my age, he had been dead for two years."

It is a sobering thought that when Gore Vidal was my age, he had published seven novels (as well as three murder mysteries under the pseudonym "Edgar Box") and twelve of his plays had been produced on television. His first novel, *Williwaw*, had been written when he was 19, and his third, *The City and the Pillar*, published when he was 23, nearly destroyed his career, since it dealt with homosexuality at a time when the sway of the Heterosexual Dictatorship was almost unchallenged. Not only was the boy precocious, but he had guts. It's people like that who make you realize how little you've accomplished. And Gore Vidal is still very much alive.

He is by now one of the best essayist/critics we have, perhaps *the* best, both in the way he handles language and in what he says with it — *Matters of Fact and of Fiction (Essays 1973-1976)* is simply breathtaking. He is one of the most visible and outspoken of our Elder-Statesman Fags — by which I mean those older gay men of letters who have in recent years become more open about their homosexuality, a group which includes among others Tennessee Williams, Truman Capote, and Christopher Isherwood — and he has been outspoken on the subject longer than most of them. He is a serious novelist whose books appear regularly on the best-seller lists. And of the social and political commentators with regular access to the mass media, he is possibly the most radical.

This access is due I think partly to his witty and patrician manner, which makes him seem less serious than he is, and partly to his very loose links with the Kennedy clan, which for a long time meant he had to contend with interviewers who wanted nothing from him but gossip (and post-mortems) on Camelot. But then, his status as a kind of renegade scion of America's ruling class is one of the things that make him interesting.

Vidal is proof that Marshall McLuhan was right: the presentation of a message carries more weight than the message itself. Vidal lacks the image and the rhetoric the media have taught us since the '60s to associate with radicals; his manner and appearance suggest rather a new appointee to the Reagan cabinet. As a result the Left considers him an elitist, and the Right considers him a fag. (He is of course both.) Yet for years, in person and in print, Vidal has been denouncing the American Imperium, the Presidency, our repressive sex and drug laws, Christianity, racism, and capitalism. (See "The State of the Union" in *Matters of Fact and of Fiction* for a sample.)

While Vidal may not be as radical as *he* thinks he is, especially where sexual politics are concerned, he is more radical and daring than many of us young upstarts sometimes realize, and has been doing it far longer. Remember that he was born at West Point to a West Point family; from the age of 10 till he was 16 his stepfather was Hugh D. Auchincloss; and he spent part of his childhood in the house of his grandfather Senator Thomas P. Gore. With that kind of background he *should* have become an appointee to the Reagan cabinet, if not Reagan himself. It would have been in many ways an easier life, and certainly more lucrative. (Even "this fag thing," on which he has blamed his failure to become President, need not have interfered with his political ambitions if discreetly managed.) But Vidal is an idealist — or as he puts it, "a pessimist — who tries to act like an optimist." And if anything, he seems to get more radical as he gets older.

He is now — according to the newspaper — considering running for Congress from California, and it will be interesting to see how far he gets. Given the nature of

Interests

politics in general, and our government in particular ("There *are* no radical politicians close to the top of our system, nor are there apt to be until — a paradox — it's changed," he has said), I suspect Vidal's usefulness would be curtailed if he were elected. Would he be able to function as a working politician without sacrificing his outspokenness? Or would political office be a platform from which he could better draw attention to what needs to be criticized and changed? Vidal himself isn't sure. When asked if he saw himself as a radical, he replied, "In thought, certainly. I'm not so sure in deed." Certainly it will be interesting to see whether a man who calls himself a socialist can be elected to the U.S. Congress. ("I seem to have evolved into a socialist on the grounds that the best countries to live in are those of the northern European tie. This is not opinion but fact; unfortunately, Americans are trained from birth to think Sweden equals socialism equals suicide. The Owners know what they're doing.")

Views From a Window: Conversations With Gore Vidal is a collection of interviews with Vidal from 1960 onwards. Robert J. Stanton, a lecturer at the University of Massachusetts at Amherst who has also published a book-length biography on Vidal, has drawn excerpts from published and unpublished interviews, using sources which range from *Fag Rag* and the *Paris Review* to *Oui* and *Mademoiselle*. This material he has arranged thematically, and Vidal has gone over the result to add comments and to correct grammar and matters of fact. While this approach sacrifices the chronological perspective one might seek in a collection of interviews spanning almost 20 years (though statements on the same topic made years apart are often usefully juxtaposed), it minimizes the repetition usual in such collections, and adds to the coherence and readability of the whole.

Stanton has included material from his own unpublished interviews with Vidal, in which he himself, rather than Vidal, seems to be the subject. "You know about my life," he says at one point, "the poverty, the struggle for education,. . . my numerous working positions, the censorship I encounted. . . ." Fortunately these intrusions are not too frequent. Stanton seems not to understand Vidal at all, and I fear his upcoming Twayne series study of Vidal will be a disaster. But he has done a conscientious job on this book. The effect of *Views From a Window* is of a prolonged and systematic interview proceeding topic by topic through Vidal's work and ideas, with time taken out here and there for interesting digressions. As one would expect from an interview with Vidal, it is also most entertaining.

Vidal is endlessly quotable, and for those of us who love gossip the book provides one gem after another:

> Ah well, poor John Simon — what a nightmare, to wake up in the morning and realize that you are John Simon. (p. 171)

> Shortly after I announced that I was contributing $100 to the Angela Davis Defense Fund in Nabokov's name — to improve his image — he responded by assuring an interviewer that I had become a Roman Catholic. It is curious that Russia's two greatest writers — Nabokov and Pushkin — should both have had Negro blood. (pp. 196-197)

> Nothing ever remains the same, with the possible exception, as someone said, of the avant-garde theatre. (p. 258)

> Napoleon called the English a nation of shopkeers. The Americans of today are a nation of shoplifters. They knew Nixon was a crook and they liked him until he was caught. (p. 199)

For all Vidal's ability to think and learn, his background is still with him, and his generation shows. A minor example is his dislike of the word "gay," which may be the only thing he has in common with John Simon. "I don't know why I hate that word," he told *Fag Rag*. "Historically it meant a girl of easy virtue. . . And this, I don't think, is highly descriptive of anybody." He prefers to use the word "faggot," which is curious since historically a faggot is a bundle of twigs or sticks — even less descriptive, I'd think, than "gay." More commonly in print he has used "homosexualist," which sounds like an athletic event or a division of Scholastic philosophy. Though he objects to the use of "homosexual" as a noun, he has been known to write of "heterosexuals" and "bisexuals." As I writer I sympathize with Vidal's linguistic conservatism, but this is one instance where I don't share it. Any word that annoys John Simon and the Indianapolis *Star* so much can't be all bad.

Vidal can be annoying when he is congratulating himself on his achievement — which I don't mean to minimize — in writing *The City and the Pillar*. In 1960 he admitted human frailty: "I remember I read it through once before it was sent to the printer, and I thought that if I ever read it again I'd never publish it . . .so I sent back a hardly-corrected proof." But generally he has talked as if he had invented the gay novel: "With an axe, I took on the heterosexual dictatorship. . .The book-chat world doesn't mind a faggot who comes on like a cripple." Jim Willard, protagonist of *City*, *is* a cripple: that's the point of the book. Vidal thinks he showed "the homosexual act as being equal to the hetero," and it is true that in 1948 even to mention the existence of homosexuality was considered propaganda, but a central character who "can only live in the past," like Jim Willard, hardly seems to me the way to challenge the heterosexual dictatorship. While it is true that "To tell such a story then was an act of considerable moral courage," it should be remembered that publicity protects as well as destroys; that many fags and dykes of that time went to prison and mental hospitals without *Sturm und Drang* in the world's book review sections; and that Harry Hay was at the same time exercising his considerable moral courage to organize what turned out to be the Mattachine Society, without book-chat writers watching to debate whether he had succeeded or failed.

More disturbing is what I can only call Vidal's growing anti-Semitism. He has often been quick to condemn anti-Semitism in others. But over the past ten years, he has become increasingly concerned with the Jewishness of some of his critics. "I.am not a favorite of American middle-class establishment Jews," he told Stanton in 1978, though he is not exactly popular with American middle-class establishment gentiles either. In 1977 he had exploded to Dennis Altman:

> In the last few months, I have been singled out not only as the National Fag, but as the creator of a new order that means to destroy The Family, the American Empire, Capitalism, and Warm Mature Heterosexual Relationships. This shit is being dispensed, variously by Norman Podhoretz. . . , Joseph Epstein. . . , Alfred Kazin. . . , and what I take to be a Tel Aviv hotel named the Hilton Kramer. . . .All of these fag-baiters are Jews who have swung to the right. . . . (p. 171)

As a rural Midwesterner my perspective on Jewishness is not of course that of an urban Easterner, but this outburst makes me very uncomfortable. Of course Podhoretz *et al.* "are fools, and dangerous. More to the point, they don't realize to what extent they themselves — the Jews — are hated out there in Goy-land. . . ." But what, really, is the relevance of their Jewishness to Vidal's — justified — complaint? (Though I'd be flattered to have been credited with so much influence.) The shit they are dispensing is echoed by goyim like Jerry Falwell and

continued on page 8

GAY COMMUNITY NEWS
BOOK REVIEW
APRIL 1981 VOLUME 8 NO. 37
22 Bromfield St., Boston, MA 02108
(617) 426-4468, -8752

BOOK SUPPLEMENT STAFF

Editor	Warren Blumenfeld
Designer	Rob Schmieder
Advertising	Deni Ozan
Copy Editors	Gordon Gottlieb
	David Foushee
Layout and Illustration	Tim Blackburn
	Jennifer Camper
	Tom Huth
	Phoebe Koehler
	Patrick Maloney

heterosexism can be cured!

Race, Racism and the Gay Male Community bibliography and resource guide $1.00
In Praise of Outlaws Rebuilding Gay Liberation $1.50
Sapphistry The Book of Lesbian Sexuality $6.95
Choices New Lesbian Novel by Nancy Toder $6.00
A True Likeness Lesbian & Gay Writing Today $8.95
Legal Guide for Lesbian & Gay Couples $9.25
(add 25¢ per item, $1 minimum, for postage/handling)

Send 25¢ to receive catalog. (212) 255-8097
Oscar Wilde Memorial Bookshop
15 Christopher Street, New York City 10014

off our backs
Great Feminist Journalism
Our 11th Year
★ National and international news about women
★ Thoughtful commentaries, and news ahead of its time
★ Health, prison, and labor news
SUBSCRIBE TODAY!
oob, 1724 20 St. NW, Washington, DC 20009
$7/year sample copy $1.00
Name
Address
ZIP
$14/yr. contributing sub
$7/yr. regular sub
$20/yr. businesses and institutions
off our backs
1724 20 St. NW
Washington, D.C.
20009

What It Meant To Be Alice James

ALICE JAMES: A Biography

By Jean Strouse
Houghton Mifflin
326 pp., $15.00

Reviewed by David Foushee

"When I am gone, pray don't think of me simply as a creature who might have been something else, had neurotic science been born." Alice James's challenge to her brother William comprehends the biographer's foremost duty: to avoid easy answers to the riddle of human nature. Alice recognized that her life seems pathetic according to traditional standards, but she insisted that only she had the right to pass that judgment. Jean Strouse's reasoned and feeling biography renders Alice James's life in an informative, yet suggested atmosphere which prevents the kind of generalizing Alice feared.

In her preface, Strouse addresses the seemingly impertinent question: "Why Alice James?" In the challenge to her brother,

> Alice acknowledged that her life appeared to have been a failure. By conventional measures it was. Alice James did not produce any significant body of work. She never married. She did not have children. She was not socially useful, particularly virtuous, or even happy. Her interests and talents might have led her to become the "something else" she referred to in her letter to William. . . Instead she became an invalid. (p. ix)

Strouse's answers to her question are ample and wide-ranging. The book's three sections: "An Accidental Childhood," "A Feminine Age," and "The Wider Sphere of Reference" — demark the familial, social and personal landscapes which Strouse carefully maps out. She portrays Alice in relation to the fascinating and infuriating dynamics of a family which produced a brilliant novelist and an eminent psychologist (Henry James, Jr. and William James); she identifies Alice's illness as part of "a collective response to the changing shape of late nineteenth-century American life" (p. xv). Most of all, she shows how Alice "fought to define for herself what it meant to be Alice James" (p. xv).

"The brilliant younger sister of Henry and William James" was continuously ill following her first major breakdown at the age of nineteen. Her illness "was called, at various points in her life, neurasthenia, hysteria, rheumatic gout, suppressed gout, cardiac complication, spinal neurosis, nervous hyperesthesia and spiritual crisis" (pp. ix-x). She baffled an army of doctors. Alice died at the age of 43, not as a result of her chronic condition, but of breast cancer. (The disease had been successfully treated by 1892, the year she died, but she never sought a cure.) So many factors underlie her ill-health that to assume she "might have been something else" would almost be to assume that she would not have been Alice James.

One source of Alice's problems was the confusing set of notions about herself which her family fostered. The youngest of five children and the only girl, Alice did not have an easy time of it. (Of all the family, Henry, Jr. remained Alice's closest friend.) William, for instance, continually treated her with mock-amorousness; his "flirtatious attention" (p. 53) both confused and excited her:

> Was William complimenting Alice or making fun of her? Did the idea of sweet little Alice as a desirable woman seem ridiculous? Did only boys have inflamed hearts? Did brothers marry sisters? (p. 54)

Their "romance" continued even into adulthood; when William announced his engagement, Alice "took spectacularly to her bed" (p. 183).

The Jameses' unorthodoxy and rigid conformity meet and have it out in Alice. She partook of an unconventional intercontinental upbringing — subject to the caprices of her father's theories on education, constantly exposed to the intellectual notables of the day — which formed an active perceptive mind. However, the James canon did not allow for intellectual women:

> Her father viewed women as personifications of virtue, innocent purity, holy self-sacrifice. Boys had to learn to be good, through suffering and the interesting uses of perception, but girls were good by nature and could dispense with interesting ideas. To be a James and a girl, then, was a contradiction in terms. (p. xiii)

Alice's mother, everywhere characterized as the essence of maternal devotion, offered Alice no alternate example. In fact, the contrast between Mary James's emotional stinginess and Henry Sr.'s exuberant (yet fundamentally selfish) emotional nature further confused the model. The androgyny of many of the characters in Henry Jr.'s novels indicates that the distinctions of gender were blurred in his mind; Alice was caught between genders more painfully.

The difficulties with which Alice grew up seem to have led her to the special place that illness occupied in the James family. Henry Sr. had lost his leg during his youth, which opened to him the font of paternal concern and love. Each of the James children underwent spiritual and/or physical crises. Spiritual struggle signified the moral masculine character confronting one's sinful nature; physical illness ensured attention. Alice's position seems insoluble: if she felt as though she fell short of the feminine ideal, she could participate in an interesting, dramatic struggle — but her participation in this "male" pursuit only alientated her further from "womanhood." One senses the truth on Henry Jr.'s observation that his sister's health "was in a manner the only solution for her of the practical problem of life."

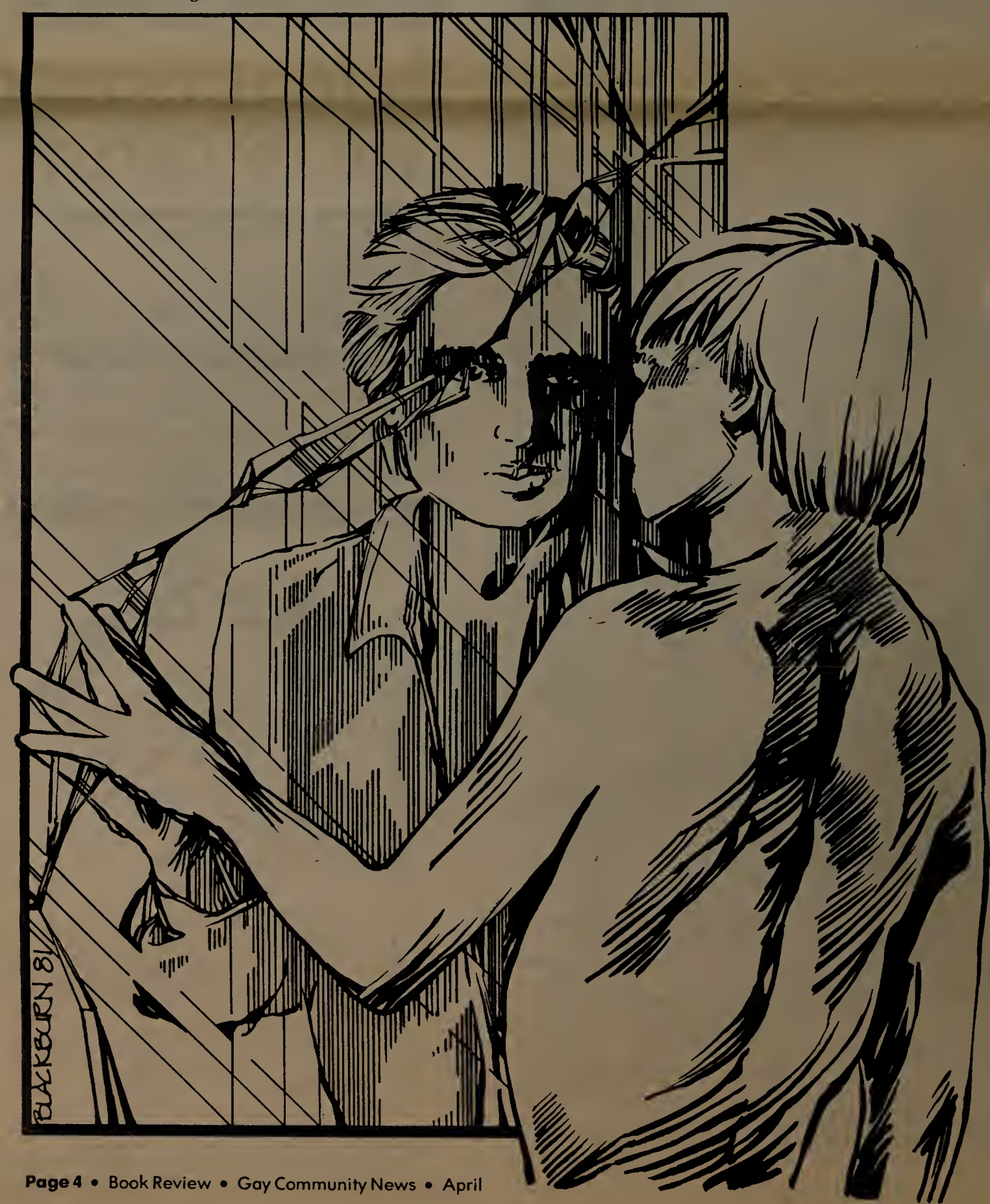
In the midst of these conflicts, for which Strouse uncovers a much richer context than can be summarized, Alice seems to have given up. Alice wrote much later of this time in her life: "Owing to muscular circumstances, my youth was not the most ardent, but I had to peg away pretty hard between 12 and 24, 'killing myself,' as someone calls it — absorbing into the bone that the better part is to clothe onself in neutral tints, walk by still waters, and possess one's soul in silence" (p. 81). This quote comes from a diary Aice kept toward the end of her life — she did not remain silent.

Henry Sr. expressed himself quite explicitly on the idea of women acquiring men's characteristics: "Alack! Alack! What litany would be long enough to recite their abominations!" (p. 46). We who disagree with this assessment are gratified to learn that Alice found a friend who might have excited Henry's horror. Alice wrote of Katharine Peabody Loring:

> . . . she is a most wonderful being. She has all the mere brute superiority which distinguishes man from woman combined with all the distinctively feminine virtues. There is nothing she cannot do from hewing wood and drawing water to driving run-away horses and educating all the women in North America. (p. 191)

Alice and Katharine met while the two were teaching history for a correspondence school which Katharine helped found. Katharine devoted more and more of her time to caring for her friend, until they lived together during the last years of Alice's life.

continued on page 8



A Dangerous Cl

TORY'S

By William Snyder
Avon Books
374 pp., $2.75

Reviewed by David Jernigan

Is covering youself in rhinestones and gold lame from head ato toe and making an entrance to a nightclub flanked by feather-wielding chorus girls your idea of a fun night out? Do you spend your few pensive moments dreaming of the giant-penis-attached-to-a-handsome-prince that is going to come and fuck away all your troubles? Do you pine for designer clothing, Courvoisier and cocaine? If so, you will identify with Tory Bacher, the hero of William Snyder's new mass-market paperback. If not, tough, because gaysploitation is here, and Tory is Our Hero.

Tory's would be an easy book to pan — it has a featherweight plot, very little character development and descriptive prose that reads like a Bloomingdale's catalogue — if it were not so entertaining. Snyder has a

Vicious Hate M

GAY IS NOT GOOD

By Frank M. du Mas
Thomas Nelson Publishers
331 pp., $11.95

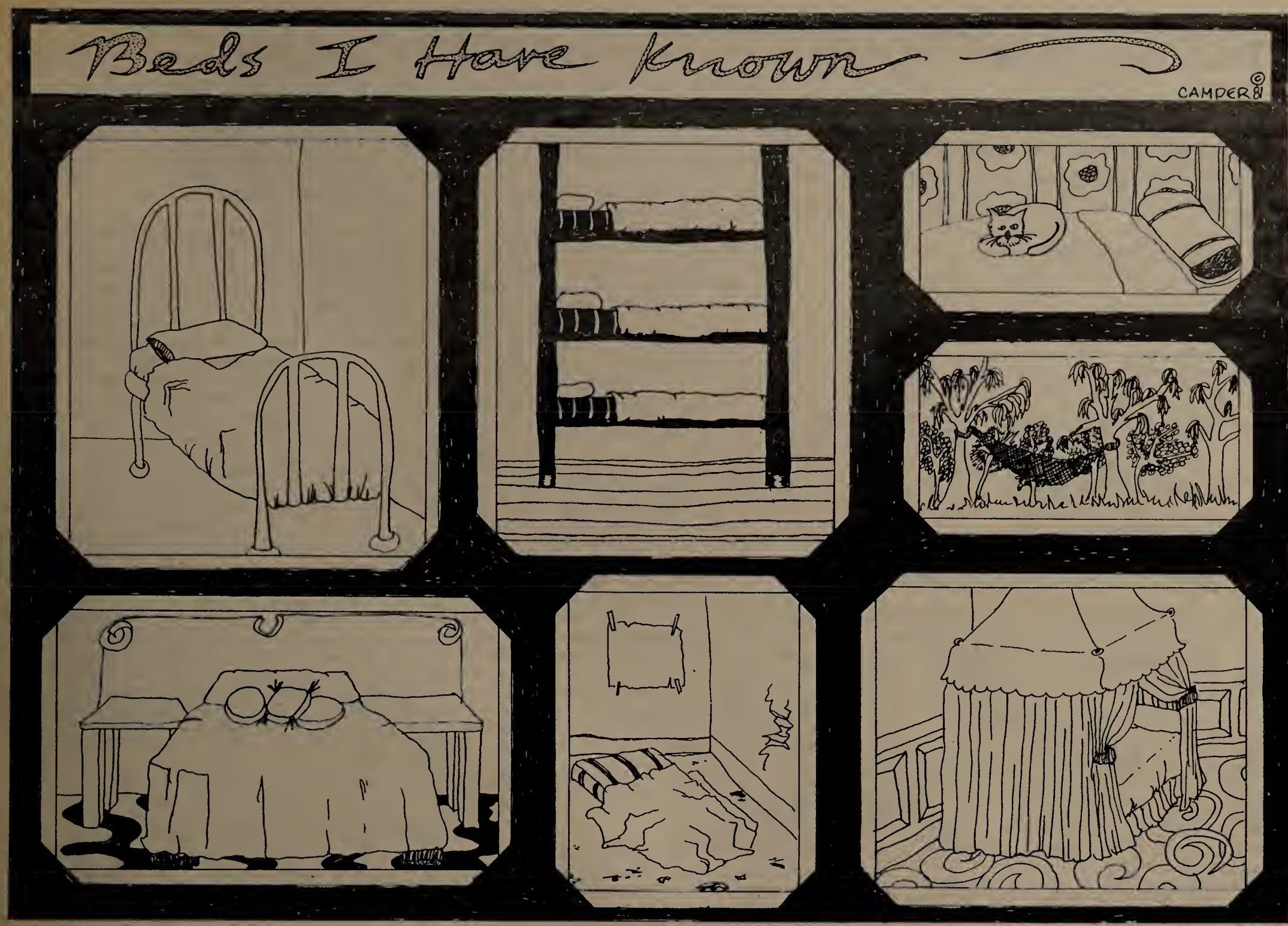
Reviewed by Richard C. Pillard, M.D.

The conventions of hate literature assume a certain weary familiarity. The auther generally begins by announcing himself a man of science, the homosexual's friend. In the words of Dr. Frank du Mas:

> "Professionals . . . such as myself led the fight to decriminalize homosexuality. We insisted that homosexuals be considered as legal patients, not illegal criminals. Homosexuals deserve our compassionate concern. (p. xii)

Trouble is, those angry lesbian and gay militants aren't content to humbly accept patienthood. They have organized into cliques which now threaten the security of heterosexuals:

> ". . . we are now experiencing the tyranny of a minority over the majority . . . When a meeting of [a] scientific organization is scheduled, homosexuals seldom go to the library to do extensive research, submit and schedule their papers . . . They make a premeditated plan to infiltrate the audience, interrupt and shout down scientists, commandeer the platform, wrest the microphone from the hands of others, and literally take over the meeting



he

terrific flair for camp humor. He captures the outrageousness and the self-deprecation of camp in page after page of witty dialogue that kept this reader going even when the subject matter made me want to puke.

Unforturnately, this apparent strength renders Snyder's book far more dangerous than if it were simply another lousy gay novel. Fiction can expand or contract our vision of human beings and human potential. If *Tory's* were simply a bad book, one could chuck it as soon as the despicable nature of the main characters and their values became clear. Instead, one reads on, seduced by a fiction which presents conspicuous consumption, sexual promiscuity and the cocaine/Courvoisier haze as the way life ought to be. We are given to believe that the values which lead to such a lifestyle are acceptable and even to be expected from gay men.

Tory Bacher is a "sensitive" (he can cry) small-town faggot dazzled by the city lights and determined to become their master. Over the course of three years, he goes from embezzling grocery store clerk to high-priced male hustler to star and proprietor of Philadelphia's hottest gay-decadent nightclub, Tory's, backed by a benevolent mobster and equipped with all the accoutrements money can buy.

But of course Tory lacks the one thing money can't buy: true love. The man he loves — or rather the body, since we learn as much about the characters in this book as could be gleaned by cruising them in a bar — disapproves of Tory's fast and loose living and his underworld ties. He longs to spirit Tory away to that little gourmet restaurant that the two of them can own and operate in connubial bliss.

Obviously this book deals in gay male fantasies: dreams we all have of what life would be like if we didn't have to worry about money, oppression in its various forms, the complexity of relationships with others, etc. The danger of *Tory's,* and similar books, lies in the extent to which on any level they can divert our legitimate aspirations for happiness, achievement, recognition, etc., into fantasy worlds by making their characters and story line on any level believable. They thereby distract our attention from the realities of oppression — mob connections to businesses "serving" the gay community, or the social realities which lead to gay men burying their self-doubt in wardrobes and liquor, for example — transporting us instead to a never-never land where the impact of gay oppression on individuals appears as personality quirks, if at all.

If this were but one of dozens of gay novels appearing this year, one could again simply chuck it after the first few pages. But this is among the first gay mass market paperbacks from a major publishing house. Backed by a major advertising campaign in gay periodicals, this book is apparently what the marketing specialists have determined gay people want to read: a cliche-ridden plot with stereotyped characters, coated with witty dialogue.

While its depiction of gay white males as superficial, materialistic, racist and elitist is demeaning to all gay people, *Tory's* does us a greater disservice by presenting stereotyped characters as believable and to be taken seriously, thereby perpetuating those stereotypes and worsening the invisibility of the many gay men who believe the stereotypes. It is to gay readers, however, that I think this book is most dangerous, because it uses camp — our humor, developed by an oppressed group as a tool for dealing with our oppression — to seduce us and ultimately to belittle and befuddle our concept of who we are and who we can be.

ngering

until their demands are met. (p. 132)

The removal of homosexuality from the American Psychiatric Association's (APA) classification of mental disorders was spearheaded by "blatent, raucous, vociferous, thrusting militants" supported by an underground army of "closet queens," the whole operation "backed by aggressive lawyers."* Even good old Dr. Spock ". . . seems very careful not to antagonize the ultra-liberals . . . homosexuals, women's liberationists, or advocates of gay liberation."

It is imaginable in Dr. du Mas's fantasies for the "homosexual oligarchy [to] pretty well control and intimidate the entire organization [since] it is a well-known fact that only two or three percent of the Russian population belong to the Communist Party; nevertheless, they control the other ninety-seven to ninety-eight percent." So the enemy is increasing in numbers and is on the march — the usual message by which the propagandist of hate hopes to rouse the populace.

The seduction of inoocent youth by elderly perverts is an important item in the inventory of literature of this sort since if there really were no downy-cheeked adolescents condemned to lives of perversion by "tens of thousands of chicken hawks," what would be the excuse for persecuting them? But for Dr. du Mas, perversion of the young goes on in numberless subtle and insidious ways. Here he is, for example, on latent learning:

> Even if there is no deliberate or direct attempt by a homosexual caregiver to teach his lifestyle to a sexually undeveloped child, latent learning can occur. A recent news story told of an elementary school teacher who was known by his students to be a homosexual. The teacher claimed that he did not proselytize his students nor did he blatently publicize his homosexuality. He simply admitted it in a matter of fact manner . . . In general, the immature, preadolescent . . . students liked to attend his classes and liked the teacher personally.
>
> If after attaining adolescence and experiencing orgasm . . . they should turn to homosexuality as an easily accessible means of gratification, latent learning from their school teacher might have occurred. (p. 79)

Human feelings of tolerance and good will may be used by homosexuals to undermine heterosexual resistance. Apparently forgetting his call for "compassionate concern" Dr. du Mas writes under the heading "Compassionate Error":

> Most people do not like to see others mistreated. The average person . . . when he listens to arguments of a homosexual regarding personal discrimination, harassment, or unfair treatment . . . is inclined to make the judgement that the homosexual should be left alone . . . This kind of compassionate error may be the first step in making homosexuality more acceptable . . . Many homosexuals are quite aware of what we call compassionate error and use it quite effectively to elicit tolerance or even support from heterosexuals." (pp. 146-47)

Needless to say, this grab bag of misapplied psychology is used to justify the belief that gays should not be employed as teachers or caregivers, nor in the army, nor of course in positions of administrative responsibility.

Dr. du Mas's loathing for his subject oozes from every page. There are all the usual "concomitants" of homosexuality here — inadequacy, duplicity, aggression, irresponsibility — and more: "orgies," "ritual suicide," "mass madness," and "involutional genocide" (whatever that may be). Lesbians divide their time between strapping on dildoes to penetrate 14 year old girls and organizing "a powerful lesbian bloc . . . to achieve passage of the Equal Rights Amendment . . ." Then there is the "snaggle-toothed old man flagging down truck drivers on a highway and begging them to let him commit fellatio on them."

continued on next page

* An objective account of the activities of the National Gay Task Force in the APA diagnosis debate is given by Ron Bayer in *Homosexuality and American Psychiatry* sponsored by the Hastings Center and soon to be published by Basic Books.

Exploring The Spirit Of Women As Artists

IN HER OWN IMAGE: Women Working In The Arts

By Elaine Hedges and Ingrid Wendt
The Feminist Press and The McGraw-Hill Book Company
308 pp., $6.95

Reviewed by Marty Kingsbury

Poetry, fiction, autobiography, essay, journal writing, letter writing, sculpture, painting, graphics, photography, ceramics, needlework, music, dance, *In Her Own Image* is an exploration of women's art and of women as artists,

> For the act of creation is, first of all, action. It is making something that never existed before in just that way. It is putting together materials that others have used (and perhaps some they haven't) into new patterns. It is standing behind one's creation despite the fact it may not be accepted or understood. It is believing that one has the right to do these things, and persisting in doing them — action that requires both discipline and strength. (p. 76)

In Her Own Image is a delicate balance of art and artist. It is a history of women who struggle to gain knowledge, who find courage to define themselves as artists in a hostile culture, and who take responsibility to change patriarchal attitudes. The women are black, white, Native American, Chicano, Chinese-American, European, Mexican and Canadian. They are working class, middle class and upper class; they are married and (though it is often not discussed) they are lesbian. A spirit of the international bonding of women seeps through, dispensing with the boundaries between art forms, shedding the cumbersome layers of self-hatred, reclaiming a history of women.

The book is divided into four thematic sections: "Everyday Use" (art as practical/as water carrier and warmth), "Becoming an Artist" (social obstacles/individual determination), "Their Own Images" (women's stereotypes and truths) and "Lend Your Hands" (the use, everyday, of art to help us change). Threads run through, ideas are exemplified.

In the section "Everyday Use," for example, the nineteenth century tradition of women's quilting is seen through pictures, poems, stories, and political analysis. "Does one respond with admiration or dismay to that quilt of 30,000 pieces," asks Elaine Hedges in her essay "Quilts and Women's Culture." It was through oppression that women were taught to sew, often as a priority to reading or writing. Yet the quilts are stunning, complicated designs which encapsulate women's understanding of culture and history. "The work of piecing together these multitudinous and often minute designs, in which each diamond had to fit with the points of two other diamonds, demanded the quilters most advanced skill, as the color arrangement of the pieces challenged her finest artistry. (p. 20)

Alice Walker, in her story "Everyday Use" also debates the use of quilts as art or as practicality.

> "But they're priceless!," she was saying now, furiously; for she has a temper. "Maggie would put them on the bed and in five years they'd be in rags. Less than that!"
> "She can always make some more," I said. "Maggie knows how to quilt."
> Dee (Wanero) looked at me with hatred. "You will just not understand. The point is these quilts, *these* quilts."
> "Well," I said, stumped, "What would you have me do with them?"
> "Hang them," she said, as if that was the only thing you could do with quilts." (p.33)

The question of admiration or dismay is a complicated one; we cannot deny the beauty of the quilts, but neither can we forget the oppression and silence which accompanies them. Marge Piercy in her poem "Looking at Quilts" also dialogues the meaning of women's needlework.

> The love of the ordinary blazes out: the backyard
> miracle: Ohio Sunflower, Snail's Track, Sweet Gum Leaf,
> Moon over the Mountain.
> this quilt might be
> the only perfect artifact a woman
> would ever see, yet she did not doubt
> what we had forgotton, that out of her
> potatoes and colic, sawdust and blood
> she could create; together and alone,
> she siezed her time and made new.
> (p. 36)

In Her Own Image is not a book of answers, and quilting is only one of the many themes. It is a thematic exploration of the spirit of women as artist, as she defines herself in a hostile culture, as she encounters difficult, sometimes insurmountable, obstacles which have always stood between women and men, women and women, women and themselves. In many ways *In Her Own Image* is an illuminating journey through the past and the present, but in another way it is frustrating. Though the imagery and work of lesbians is well represented in the anthology, the willingness to expose this information is often absent, in contrast to the simple and lucid explanations of women in marriages. Holly Near does mention lesbianism by name, but in the biographical note, Adrienne Rich's *Dream of A Common Language* is described in omnisexual rather than lesbian language, as "a collection of poems focused on women and their relationships to each other as mothers, daughters, sisters, lovers and friends, as well as 'spirit sisters of a collective past and future.' ". True, but this is a fancy way of describing lesbianism, and the unnecessary flowering of the language is annoying and defeatist. The women represented in this book are breaking all kinds of cultural and sexual taboos and *all* the ways must be spoken and celebrated, not just most.

But yes, I learned from the book. It nurtured and angered me and gave me strength as a lesbian artist to keep challenging myself individually and envisioning a future collectively.

du Mas

continued from preceding page

A sort of delirium of demonlogy envelopes the reader as on page after page he reads of rape and lust, torture and murder, perversions of every description, a plague of anthrax, necrophagia, groups of people screaming and tearing their clothes, tigers trained to copulate with women, snake handling, mysterious incantations, Nazi storm troopers, communists, Watusis. The dark themes of bestiality and necrophilia recur over and over (necrophilia gets five index citations and zoophilia, seven, plus two that the jangled indexer missed). None of these gives information about the subject; they have the nature of free associations as if the author's fevered mind couldn't find metaphor strong enough to express his fury. Dr. du Mas's response to the contention that one should be free to use one's body as one chooses reveals an imagination worth of Caligula:

> This is another of the homosexual's emotional ideas that is inconsistant or irrational . . . Should he be permitted to molest children or babies in the crib? Should be permitted to have sexual intercourse with dead people or with animals? Should a homosexual be permitted to marry a chimpanzee, sheep, horse, or some other animal . . . [or] a dead person, or an air inflated object with artificial genitals? (p. 137)

And in line with his curious need to denounce everything at least twice:

> Why not give rights to others on the list: zoophilic rights, incest rights, sadist rights, masochist rights, and necrophiliac rights? . . . I believe homosexuals do have a special class of rights that many other citizens do not. They have the rights of all sick people. They have "patient rights" or "client rights," but that is all. They have the same rights as schizophrenics, necrophiliacs and all others who need our . . . help. (p. 248)

The dust jacket describes the author as a psychologist and former professor at Augusta College, Georgia. The comments quoted are embedded in a pastiche of high school biology and pop psychology. What passes for science is by turns confused, irrelevant, inaccurate, and stupid, I began the task of correcting some of the more obvious foolishness but quickly realized this wasn't the game. Dr. du Mas cheerfully admits in the preface that he omitted footnotes "since they often intimidate readers" and that the references do not in fact document his statements but "in a few instances . . . give an antithetical viewpoint." This is not scholarship and is not meant to be; this is hate mongering.

After "classifying" homosexuals, Dr. du Mas discusses "treatment" which includes everything from vitamins to diet to surgery. That no therapy has a crumb of sound evidence to document its efficacy in reversing sexual orientation is passed over without comment. There *must* be a treatment and it *will* work because the alternative of simply letting people alone undoes the whole purpose of the book. Dr. du Mas is careful not to argue that treatment should be coerced and indeed he claims to know of no case in which it has been. He sees psychotherapy as analogous to a parent raising an infant:

> It is a fact that most loving parents at one time or another induce more pain when they punish their children . . . Just as we care for our children, professional caregivers also care about their patients . . . They are there to help the child, the alcoholic, the homosexual . . . (p. 231)

And, needless to add, "many homosexuals *want* to change . . ." The same brand of paternalism by which despots always claim to be motivated.

I pass over the unctuous comments on castration, the whitewash of police butality, the analogy between "helping" homosexuals and the Chinese war on opium addicts ("It is true that the final methods employed were harsh . . .") to get to the most vicious paragraph in this vicious little book:

> Our society is paradoxical in its treatment of certain kinds of crime. We would not prosecute a father who killed a man breaking into his son's room in the dark of night intent on stealing his impermanent physical propery. It is infinitely worse for a homosexual to subtly insinuate himself into a child's life in the full light of day to rob him of a lifetime of happiness.
>
> It is possible that a new kind of felonious crime may be defined in the future . . . with this crime should be considered the factor of premeditation . . . which implies more severe penalties. (pp. 114-5)

The man who "led the fight to decriminalize homosexuality" now suggests that to murder a man, not even for sexual seduction of another but for "subtle insinuation" would not be hard to understand, indeed it would be all right if our treatment of crime is not to be "paradoxical."

One can only wonder what goes on in the mental life of a man who would spend thousands of hours writing

continued on next page

NEW ENGLAND EYE CARE

Quality Eye Care at Affordable Prices

All Types of Contact Lenses

A Full Fashion Spectrum of Sunglasses and Designer Eyewear

Vision Training Available

Complete Eye Examination

CALL TODAY 232-0222
Weekend Appointments Available

Conveniently Located
205 Harvard Ave.
(Next to Ken's)
Allston, MA 02134

Dr. Henry Bogen OPTOMETRIST

Dr. Larry Silbert OPTOMETRIST

GAIA'S GUIDE — 1981
The Guide Book for Gay Wimmen

This 7th edition: all USA/Canada + Western Europe.
Only $8.00 from: NEW EARTH BOOKSTORE,
24, E. 39th St., Kansas City, Mo; 64111
(Includes first-class postage and guaranteed discretion.)

All other correspondence, etc. to:
GAIA'S GUIDE, 132 W. 24th St., N.Y., NY; 10011.
Also on sale in all Gay, Feminist and Alternative bookstores.

BARS/CLUBS/RESTAURANTS/GROUPS/TRAVEL AGENCIES/RESOURCES/SERVICES/RESORTS/BOOKSTORES/PUBLICATIONS and much, much more

LESBIANS & GAY MEN: IF YOU'RE LOOKING FOR

an accountant ★ AA group ★ bar bath ★ bookstore ★ car service church ★ doctor ★ dog groomer electrician ★ hotel ★ lawyer publication ★ rap group social group ★ switchboard synagogue ★ travel agent ★ therapist youth group ★ or any other business or nonprofit organization that specializes in serving gay people or actively welcomes them, YOU NEED GAYELLOW PAGES.

The NATIONAL EDITION, covering the entire USA and CANADA, costs $6.95 at your bookstore (send stamped envelope for a list of outlets) or $8 by mail (US funds only; outside North America, $9).

The NEW YORK/NEW JERSEY EDITION covers both states. Features include Manhattan bar notes & separate Women's Section. $2.95 at your bookstore, or $3.50 by mail (US funds; outside North America $4.50).

Ask for details of other Regional Editions published occasionally

WANT TO LIST YOUR BUSINESS OR ORGANIZATION? There is absolutely no charge for a basic listing. Send a stamped envelope for an application form and details to GAYELLOW PAGES, Renaissance House, Box 292GC Village Station, New York, NY 10014 (212) 929-7720.

Checks or money orders payable to Renaissance House or Gayellow Pages; cash should not be sent through the mail

GAYELLOW PAGES

Hansen's Short Stories

THE DOG AND OTHER STORIES

By Joseph Hansen
Momentum Press, 512 Hill St. #4, Santa Monica, CA 90405
64 pp., $3.50

Reviewed by Duncan Mitchel

If you've enjoyed Joseph Hansen's mystery novels, you will probably be interested in this collection of his short stories. All but one were published before 1970, the year *Fadeout*, the first Dave Brandstetter novel, was published, and none in my opinion is in the same league with his longer fiction, but they do share some of its virtues.

"The Dog," the latest of the stories, is hurt by Hansen's newfound sense of vocation as a crime writer. A fortyish man meets a twentyish man with whom he'd been unrequitedly in love some years before. The boy becomes responsive suddenly in an attempt to manipulate the older man into protecting him from an elderly former business partner who is also in love with him. The story lacks focus: Hansen's sharp eye for detail gets in the way in a short story, where every word must be relevant, so his descriptions distracted rather than informed me. There is not enough room to develop the characters, and the boy in particular remains annoyingly ambiguous: exactly what does he expect from the older man? On the other hand, the setting is well-observed, and Howard, the older man, is a character I'd like to know better.

Most of the earlier stories are less mature work. "Enking," set in the late 1960 s, tells of an encounter between a middle-aged English professor and a stylish young poet with an Allen-Ginsberglike penchant for taking off his clothes but an un-Ginsberglike seductive beauty. Nothing of note occurs. This story is the most dated one here. "The Bee" is about an aging, perhaps elderly, woman stirred by a chance encounter to think of her lesbian daughter, whom she has not seen in many years. In "Getting Rid of Mr. Grainger" a young lesbian drives a possible fortune-hunter away from her wheelchair-bound mother, then has second thoughts. "The Legacy" is savagely tragicomic: the theme is the desolation of a young man whose older lover has died, inadvertently leaving him only a brutally inappropriate "legacy." "The Mourner" would be an unremarkable story in any other context, but it takes on added meaning here: a young boy growing up during the Great Depression, whose mother has died, begins to study American Indian lore obsessively, and quixotically frees from a small-town jail cell a young Indian. The possibility that the boy will grow up to be gay, seen in the context that all the preceding stories have been about gay characters, adds poignancy to the overtones of confinement and alienation in the story.

The Dog and Other Stories would have been more useful had it been published in the early '70 s, when it would have stood out more. It will now, I think, be of interest mainly to fans of Hansen's other work, though his talent for description, his sympathy for children and the aging, and the direct unapologetic way (in the later stories) he writes about gay people, are still virtues and make this collection worth reading.

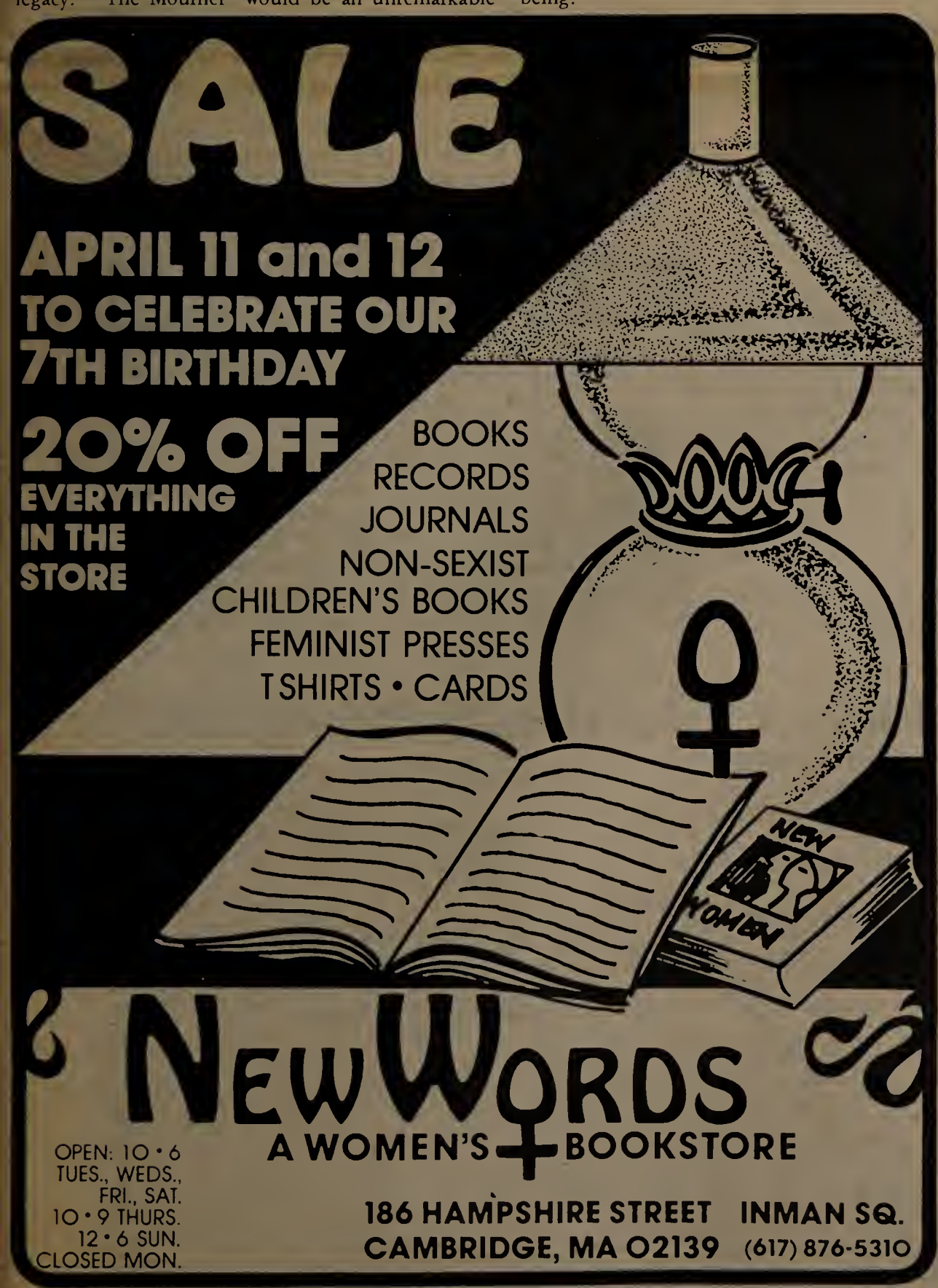
du Mas

continued from preceding page

this trash. But how did it find its way into print? That this is a work of scurrulous venom and of no scientific value whatsoever must surely have been evident to the sleaziest publisher.

I suspect that a book like this means to exploit the emotions of an apparently large number of men whose ambivalence about any sort of sexuality finds its natural target in the hatred of gays. These are heterosexual men who have managed to fornicate their way into a life of financial debt and emotional servitude. They cannot face the fact that it was their beloved heterosexuality that got them into this mess. To them, the faggots are to be hated because they seem to have it easy. Indeed, Dr. du Mas gets at something like this in an early chapter on "Advantages of the Homosexual Lifestyle" when he speaks of freedom from fear of pregnancy, freedom from responsibility, freedom for pleasue, freedom to have superior achievement. These are as much simplistic fictions as the rest of the book and suggest the inability to confront trouble within and the corresponding need to distance it by scapegoating others.

There is nothing reflective here, nothing intelligent. The merchants of hatred have nothing in the way of resources to call on except insinuations of violence. It is from feelings such as these, from books like this, that the psychology of the concentration camp comes into being.



PAID ADVERTISEMENT

The signficance of bodily germs and secretions to disease transmission through food and water pollution and public sanitation is well recognized, whereas —

The signficance of bodily germs and secretions to disease transmission through sex contact unfortunately has not been taught to the public.

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every male and female is still not being taught the responsibility to wash genital and rectal areas before and after sex contact, eliminating those acquired and one's own germs and secretions, in protection of one's own health and that of one's sex partner.

An important health factor is remembering the lower digestive tract as a source of infectious germs including those which may cause urethritis in the male and vaginitis in the female. Here are some highlights from our widely acclaimed booklet (Available in English, French and Spanish.)

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant to VD PREVENTION and Good Health

Not to teach washing before and after sex contact is to encourage the spread of sexually transmitted diseases.

PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

WASH BEFORE SEX CONTACT FOR HYGIENIC PURPOSES

IMMEDIATELY AFTER INTERCOURSE:
Soap genitals working a bit of soft mushy soap into urinary opening.
Rinse.
Repeat procedure.
Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

Men and Women: Learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

For the sexually active male only — the germicidal preparation (Sanitube*) for use after intercourse to prevent gonorrhea and syphilis, available in U.S.A. from certain pharmacists or Sanitube Co., Mt. Kisco, N.Y. 10549.

For the sexually active female — certain commercially available vaginal contraceptive foams, creams, suppositories and jellies, which also have germicidal properties that may prevent VD.

Send your tax-deductible contribution for a copy (quantities available.) Help us educate the public.

AMERICAN FOUNDATION FOR THE PREVENTION OF VD, INC.
335 BROADWAY
NEW YORK, NY 10013

James

continued from page 4

Strouse is reluctant to say that they were lesbians; she calls their friendship an "odd love affair" (p. 252). In his novel *The Bostonians*, Henry Jr. portrays in troubled tones a relationship between two women thought to be based on Alice and Katharine. Strouse observes that Henry is expressing a fear, not so much of lesbian sex — nor of such a relationship between Katharine and Alice — but of the danger of strong emotional attachments. Strouse's argument is true enough, but it hardly proves that Alice and Katharine never had sex. Evidence indicates that their relationship was probably not sexual — Alice was ill much of the time, and the Jameses, in general, were not very sensual — but one never really knows. To call this "Boston marriage" (as close friendships between older women came to be called during the late nineteenth century) a lesbian relationship will depend on one's definition of lesbianism.Because Alice and Katharine were woman-oriented, yet did not fulfill the traditional female role, and because theirs was more than simple friendship, they have a place in lesbian history.

During her last years, while she lived in Leamington, England and London under the care of Katharine and Henry, Alice began to keep her diary. In it, she found her own voice — a voice at once private and public. She read avidly and maintained an interest in politics; a broad variety of contemporary events come in for comment. Alice shows herself as something of a diamond-in-the-rough, lacking as she did the polish of usual social intercourse. Often dazzling, this brief document is also stylistically impenetrable at times, or vituperative in tone. Nevertheless, the diary expresses its writer vividly.

Above all, we hear Alice's voice asserting itself over the illness to which she could only resign herself. Alice's response to her circumstances was essentially personal: "she made no claim to have carried on an exemplary struggle or to have achieved anything beyond the private measure of her own experience" (p. xv). Alice tried to evaluate her life for herself; she sought a consistent identity apart from what was normal; by rejecting pity, she accepted responsibility for herself. Alice was neither heroine nor martyr, but her search for authenticity edifies those of us who, like Alice, do not have easy paths of tradition cleared before us.

Those are only a few of the many themes which Strouse illuminates. For example, she also details society in Brahmin Boston just after the Civil War, and Alice's experiences with contemporary medical practices. Strouse's painstaking research gives the complexity of Alice's life and times its due. There really can be no substitute for reading this admirable piece of scholarship; anything else does an injustice to the care which Strouse has brought to her effort to understand another person, and which Alice very rightly demanded.

Vidal

continued from page 3

Ronald Reagan, and there are Jews — I.F. Stone, Ellen Willis, Allen Ginsberg, and others — who are vocal critics of the American Empire. In Vidal's remarks I hear echoes of the generals he heard, as a boy, denouncing the Jew Franklin D. Rosenfeld. He has not, I think, left them entirely behind.

Still, what makes Vidal remarkable is the extent to which he has left those generals behind. My disagreements with him are many, but if I am in a position to disagree with him at all intelligently — to know and be able to articulate why I disagree with him — that is due in large part to the influence of his example. If I proudly call myself "gay," it is partly because of Vidal's polemics in behalf of the naturalness of homosexuality, and partly because of his own example: a talented man, successful on his own terms, comfortable with his unorthodox sexuality. If at 30 I look forward to middle age with optimism, it is partly because of men like Vidal (Isherwood is another) whose lives and work show me that it is possible to grow and learn throughout life. It is always a pleasure to read him — fiction, essays, and interviews — to see where the searchlight of his passionate interest has been turned this time, to laugh with him, and learn from him.

GCN has Something Extra for our advertisers

in supplements appearing over the next few months, giving our readers **Something Extra** to read & advertisers a place to advertise your specialized products & services.

Advertise your resort for as little as $22.50*

*camera ready, prepaid

...indulge
toujours gai
a resort slightly off the beaten track

	Resort Supplement	Music Supplement	June Book Supplement
Ad deadline	May 8	May 8	May 29
Cover date	May 23	June 6	June 13
On-sale date	May 16	May 30	June 6

To advertise in **GCN**, call Deni at **(617) 426-7042**

BUTTONS! BUTTONS! BUTTONS!

__Lambda __Double Woman's Symbol __Double Man's Symbol __How Dare You Presume I'm Straight
__Pink Triangle __Dyke __We Don't Need Balls to Play __Different But Equal __Question Authority
__So Many Women, So Little Time __So Many Men, So Little Time __I Like Older Women
__I Like Older Men __I'm One Too __How Dare You Presume I'm Heterosexual
__Brother __Sister __Faggot __Gay __God Is Coming And Is She Pissed

BUTTONS—50¢ each—Minimum Order $2.00 plus 10% postage
Free Button List: Send stamped, self-addressed envelope

FREEDOM CRAFT CENTER, Arlington St. Church, 355 Boylston St., Boston, MA 02116 • 617-437-1854

CAPTAIN VIDEO

is #1 in ALL MALE CAST VIDEO MOVIES
#1 in VIDEO MUSIC
#1 in VIDEO BLANK TAPE
#1 in VIDEO HARDWARE
You name it, we've got it or will get it!
TELEPHONE (617) 332-0765
HEADQUARTERS 1355 Washington St. (Rt. 16) W. Newton, Earth

THE GAY GUY'S GUIDE
SO. STATION 423-4340

1 Direct from New York: "The Idol" "Surelick Holmes" X
2 Jeremy Scott in "Class of '84" X

Boston's Best All Male Show!

John P. Ward
Attorney at Law
Cindy T. Rizzo Attorney
David R. Lund Law Clerk
Relationship Contracts, Wills, Incorporations, Corporate Matters, Immigration, Civil & Criminal Litigation, Real Estate Transactions, Estate Planning
2 Park Square•Boston, Massachusetts 02116•617-426-2020

Save this Ad 10% Discount for repairs only
LESTER'S T.V.
TV-Radio-Phones-Hifi-Color
Expert Repair & T V. & Stereo — at lowest prices ANYWHERE! Outside antenna installation a specialty Mass Tech. Lic. 981.
Old fashioned service at an honest price!
Free Pickup and Delivery
15 REVERE ST., BEACON HILL Boston Tel. 523-2187

Serving the Gay Community Since 1974 . . .
XANADU GRAPHICS
Phototypesetting
Visual Display Terminals with floppy disk memory
Layout and Design Service and Consultation
Camera Ready Mechanicals
David M. Stryker 661-6975
143 Albany Street, Cambridge

SUBSCRIBE!

☐ 3 years (150 issues) **$62.00**
☐ 2 years (100 issues) **$43.50**
☐ 1 year (50 issues) **$25.00 regular** $17.50 low income
☐ 25 weeks **$12.50**
☐ 12 weeks **$6.00**

These rates are for subscriptions within USA. Add 30% for foreign. AMOUNTS RECEIVED IN EXCESS WILL BE CONSIDERED DONATIONS, WHICH ARE GREATLY APPRECIATED.
☐ NEW
☐ RENEWAL

Name _____
Address _____
City _____ State ____ Zip _____
Mail with payment to:
GCN Subscriptions/22 Bromfield St./Boston MA 02108
☐ I am donating $__ towards a free subscription for a prisoner.
☐ This is a gift subscription. Please send a gift card.
Where did you hear about GCN? _____

GCN is available on microfilm for $22 volume (individuals)/$28 (institutions) $160 complete set of vols. 1-7

☐ VISA
☐ MASTERCHARGE
Name _____
Account Number _____
Expiration Date _____
Signature _____
All subscriptions are sent in sealed, plain envelopes. Make check or money order payable to "GCN." Do NOT send cash through the mails. Our subscriber list is confidential, and is never sold or used except for mailing GCN.

GayCommunityNews

Voices in the Night

Chapter 12

By Andrea F. Loewenstein

In this, her last episode in "Voices," Bell Norton tries to reconcile her various and often contradictory identities as a black woman, a nurse, and a lesbian, as well as trying to find a personal peace.

(Note: The next three episodes will be the final ones in this serial.)

"Kia, Honey, you got to help him *to* it," Bell Norton told the 16 year old girl she was "specialing" as part of the hospital's intensive-care program for high risk babies and mothers. Kia kept on holding the bottle two inches in front of the baby's nose, while the poor little thing that had been born a junky just like its mother jerked its little arms in frustration., "He's *not* gonna reach out and take it himself, you know," Bell added, then felt bad because she knew her voice had betrayed her rage and depression. Bell had always maintained she had no use for depression; that it was a sickness for people with not enough to do, and plenty of time to bitch and moan and analyze themselves in. But now she had it, and it was even creeping into her work time. It was because of all the goddamn contradictions, she decided, contradictions every place she looked.

Take this "High-Risk Infant-Mother" program. Bell had helped to fight for its establishment, and had been proud to have been chosen for it. But now it seemed so stupid to her; a way for the big shots to get a public pat on the head for giving a little band-aid care to people they had already destroyed. It reminded her of the government wanting browny points for planting trees on those areas of Vietnam they had defoliated.

"Kia," she said, "try and pay attention to what Davey's doing. What's he trying to show you right now, hmm?" The baby was moving feebly in protest — there was no more milk in the bottle and hadn't been for a few minutes.

"Huh?", Kia asked. "Oh." Then she jerked the bottle away and stared in the mirror, without touching her baby.

Bell sighed. She couldn't tell if Kia was a particularly unlikeable kid, or if it was just her, but she felt like slapping her, and taking the little boy home herself. There it was again — a contradiction. She hated the program, but she couldn't stand Kia, either.

It reminded her of the other night, when she had been invited for dinner by Mrs. Galloway, the mother she had interceded for in that horrible episode with Ann. In the end Bell had threatened the cops into letting the kid go with a hundred dollars bail, then called a lawyer friend of hers and Ann's. In court, James Galloway had gotten off with a warning, which was not surprising, considering that he was 12 years old and a first offender, and that Ann had withdrawn her complaint. But Mrs. Galloway had insisted on giving Bell all the credit and having her to dinner which turned out to be a nightmare. All through dinner the whole family kept making cracks about what was a nice pretty girl like her doing still single. Then an unmarried cousin had materialized at the door, amid much giggling, and, beaming like she'd just given Bell a million dollars. Mrs. Galloway had told them to "to out and party a little, you're both still young." It had all ended fairly unpleasantly, with Al, the cousing asking her what was the matter, didn't she dig the opposite sex? Come to think of it, he *had* noticed something sort of "off" about her. Then, when she finally got home, she couldn't even telephone Ann to commiserate, because she wasn't speaking to Ann — all because of this very family she wanted to call her up and complain *about*!

Jake Blunt, one of the interns, had come into the room, and Kia began cuddling her baby who had just fallen asleep, and now started to moan with that particular shrill hopeless sound Bell had noticed junky babies made when they cried.

"Oh you're my little honey-boy," Kia said loudly. "You're my little man."

Bell had finally given in and called Ann up the other night, but she'd been out, probably at one of those self-defense classes she was taking now, along with the rest of the Brimpton Street Self-Protection Association. There it was again. Bell was all for self-defense, but didn't the goddamn committee *realize* that the precious Brimpton Street neighborhood they were so hot on protecting had been almost all black and Puerto Rican just a few years ago, before all the remodeling and condo-conversion stole away the neighborhood from the people who lived there? Who was gonna protect and defend *them*?

"OK, Kia," she said. "Say goodbye to Davey for now."

She held the baby against her as she walked him back to his ward, down the other side of the hall. Usually they liked to have baby and mother room together, but Davey was still going through detox and needed special medical attention.

"Hey there Bell." It was Jake Blunt. "Bell's a good name for you, ya know. Means "pretty" in French, did ja know that? You look pretty comfy with that little one. Thinkin' of dropping out of the profession and making one yourself?"

"No." Bell reminded herself that she had to work with this asshole. "Too much to do around here."

"Ya work too hard. Gonna get old before your time. Look at these wrinkles!" Taking advantage of her having the baby in her arms, he put his big white fingers on her face.

"Get off, Jake." She wheeled around so abruptly the baby started to cry again. Poor kid, he was off to a great start, she thought, surrounded by women who kept on forgetting his existence.

Bell thought about what it might be like to work in the community health center where she lived. Would it really be better, or would the men figure that pawing at you was part of bein' "folks" there, too? She'd heard it was supposed to close down, anyway, with the new funding cut-backs.

She thought of the various friends it was feeling like an effort to keep up with, and of the official "coming-out letter" she'd sent to her mother three weeks ago, which she hadn't gotten any reply to. She thought of the meeting of black lesbians she was going to next week. Maybe she'd find some women she could fit in with there. Meanwhile, she was lonely. Always before there had been Ann, who often didn't understand right away, but who *tried* to understand at least — who cared. She decided to stop by Brimpton Street on her way home. She knew some of her depression had to do with the state of the world. But she had to admit that some of it was from missing Ann.

When she reached Brimpton Street it was getting dark. The big brick buildings, fancy years ago, and now lots of them fancy again, were a light pinkish color. The old church without a spire stood ghostly in the dusk. Winter was about over, and there were new green shoots in the front yards: early crocuses and tulips. The few little trees glowed reddish; not quite budding, but almost — almost.

And there was Ann coming

Continued on Page 10

Boston Shoppers Guide

Stained Glass
traditional & contemporary
custom designs & etchings
restorations
Joe Fleming, MFA
265-2289
evenings

JOHN G. KEEFE
ATTORNEY AT LAW
617/265-9111
Boston, MA 02125
Civil & criminal litigation
Real estate transaction
Landlord/tenant rights
Relationship contracts
Wills & trusts

David Bellville and Associates
Career Counseling
Assertiveness Training
Therapy for Individuals, Couples, Groups, Families
Stress of Multiple Roles Workshops
Copley Square (617) 266-1450

DLC
DAVID L. COLLINS, C.L.U.
Insurance for all your needs
45 Williams Street
Wellesley, Mass. 02181
235-8500
Orleans Shopping Plaza
E. Orleans, Mass. 02643
255-2600
Call Toll Free 1-800-352-3185

WOMEN'S COMMUNITY HEALTH CENTER
a feminist self-help center
Self-Help Groups: Lesbian health issues, Menopause, Herbal healing, Others
Open House Regularly Scheduled
Monthly Slide Shows—Available for Groups
women-worker, owned and controlled
639 Mass. Ave., Cambridge 547-2302

complete lock servicing
dead locks • police locks
locks changed and installed
complete safe servicing
door jambs repaired and reinforced
Bonded Lock Co.
call bill 269-4770
quality work • reasonable prices
24 Hour Emergency Service

Plumbing & heating
Robert
427-2778

JUST RELEASED

"QUEEN OF SHEBA" by
ERTÉ
a signed limited edition serigraph
GALLERY IN THE SQUARE
665 Boylston Street, Boston
426-6616

FisherTravel 367-3490
Fisher Travel Assoc.
Harry A. Fisher
111 Charles Street
Boston, MA 02114
AGENTS FOR:
Bermuda Holidays
Caribbean Holidays
Munich Oktoberfest
One Week September 18
Swans Art Treasure Tours
N.Y. Theatre Weekends
Relais et Chateau Hotels

healthy teeth ...
they're a team effort
Richard R. Bankhead, DDS
Paul O. Groipen, DDS
1259 Hyde Park Avenue
Hyde Park, MA 02136
617 364-5500
Mon.-Sat. & evenings

Television

Update: Gays Presented As Confused

By Mark A. Perigard

As no one needs to tell any of us, there is a dearth of homosexual characters that appear on network television. Some of those that do appear only reinforce negative stereotypes. Some characters, like those that have recently appeared on *Trapper John, M.D.* and *Taxi*, bear out the liberal theory that gay people really aren't monsters after all. But after making the point, the characters fade away, never to be seen again.

Only one series, for the past four years, has been bold enough to feature a regular homosexual character. *Soap*'s Jodie Dallas started out as a flippy gay who liked to dress up in his mother's clothes. Over the years the character has "matured" into one of the sanest people on the show. He recently fought for and won custody of his infant daughter in a messy court battle.

He claims to be happy with his lifestyle, but if this is true, then why is Jodie always falling in love with women? He had an affair with a nurse, and this resulted in the birth of his daughter. He dated a confused lesbian. Currently he is having an affair with a female detective and is contemplating marriage.

The only way the viewers know Jodie is gay is because he says he is gay, and never mind whom he gets involved with. In January, ABC's answer to *Dallas, Dynasty* premiered. *Dynasty* offers all the good stuff *Dallas* gives us (rich, ruthless people sleeping around with one another and generally being mean to one another) plus something else. The promos described Steven Carrington (son of oil baron, Blake Carrington) as being, "Bound to his family. Tempted by a different world. Helpless before his own desires."

The network cannot even say the character is gay. *GCN* reviewed the opening episode (Vol. 8 No. 26) which revealed to the viewers that Steven, a sallow-faced, mopey young man has spent the last two years living in New York sponging off his father's payroll. His father rips into him for "daring to touch another man," and angrily offers to finance a "hospital for faggotry" in his name. This character's mumbled defense: "I — I'm not sure I want to change." Guess who caught his stepmother's bridal bouquet, much to the amusement of the other wedding guests? *Dynasty* presented negative hostile thoughts on homosexuality and left a sick feeling in my mouth.

Soon we were introduced to Ted: Steven's ex-lover, a gentle, sensitive businessman. While finding gay people on television is difficult, finding gay couples is impossible. I was sure Ted would fade away, but he didn't. He kept trying to remind Steven of the passion they felt for one another in New York. And what was Steven doing? What else: he was having an affair with a married woman.

Ted and Steven did reconcile, but Ted's happiness was short-lived. Steven, as usual was confused. Whom did he love? Did he love anyone? And what would his father think?

Steven tried sending Ted away again. Ted, tearfully begged Steven to face up to his feelings and to come back to New York with him. Here's where a very ineptly written show turned into a nightmare.

In less than thirty seconds, Steven managed to get Ted to realize their relationship was over. They decided to part as friends and were hugging as a farewell gesture when Steven's father burst into the room yelling, "I'll kill him." Blake struggled with Ted and shoved him hard to the floor. Ted struck his head and died instantly.

Ted was the very first recurring character on prime time television to be well-adjusted with his homosexuality. His only real "crime" was to fall in love with another man. But for daring to express his sexuality, even in such an innocuous way as saying goodbye, he payed for it: he died. That message is very frightening.

Ted's death was offensive. The writers, for all the time they devote to Steven, do not give attention to the problems that gay people face. Why in the world kill off a good character like Ted when it would have been far more interesting to see the two develop some sort of relationship? Instead of being a truly ground-breaking show, *Dynasty* opted for the easy way out.

Characters like Steven *(Dynasty)* and Jodie *(Soap)* worry me because they are becoming the new stereotyped minority on television. They have little self-respect and need to prove to themselves that they are "men" by getting involved sexually with women. I am not saying that gay men should shut themselves out from having relationships with women, and I do see the danger of throwing labels onto people that serve to limit their behavior, but if television is going to present these characters as gay males, then gay they should be — not mindless stereotypes and not confused straights.

For a large part of middle America, the characters of Steven and Jodie are role models. For some it may well be the only contact that they have with gay lifestyles. Network television has to be made to realize that there are those gay males out there who have a reasonable sense of self-esteem and who are happy with their lifestyle. The plight of lesbians is worse: they simply do not exist on any show.

Consistently portraying gay characters as reasonably secure, well-adjusted individuals in all walks of life won't stop any of the straight characters in my life from wanting to see me sexually involved with a woman. But it may educate a few into leaving well enough alone.

Malta

Continued from Page 8

flattened person-made concrete block lying in between the two bays known as Gnejna and Ghajn Tuffieha. A winding steep path descends to this perfectly quiet and unseen patch of grey that goes well with the dark brown bodies lying on top of it, as though they were playing dominoes together.

Chris Guilfoy continues:

> There are certainly other individuals who may be know only to themselves who have elected not to become part of gay life even though that may be where their deepest feelings lie. Some individuals get married and some simply remained single and solitary. Some may have ended up in institutions, but how many we simply do not know.

On reading phrases like these I immediately think about people I knew. Faces flash before my eyes as though I'm back in Malta in 1979. Many of them were married and would venture out late at night hoping to find some sort of comfort on the beaches. A few were practicing Catholic priests and could be seen saying mass every day of the week. Several kept on leading incredibly lonely lives. A couple of suicides that made the headlines always made me start wondering whether the young victims were homosexuals. Probably a number of us did end up in institutions because of the struggle with our identities. I felt that I would be committed to Mount Carmel Home at times.

There are quite a few factors that prevent gays growing to feel good about themselves in Malta. The Maltese people are generally described as being friendly, inquisitive and hardworking Catholic people. I would add to those adjectives the word unique. Television and other media showed us that life was different outside our 100-square-mile radius. Although we felt very insular, we were always aware of the wide world waiting for us if we ever did venture out in the cold.

All gay people in Malta do their utmost to travel to Europe or North America in order to get away from it all — or rather, to get into it all. It's like looking at two sides of the same coin. Being friendly and insular, the Maltese people are instinctively interested in each other's lives. Such glamorous attention if one really needs it. Problems arise when you want to be left alone.

Now that I look back to my gay life in Malta, I realize how unhealthy it all was. I have since emigrated to Vancouver, Canada — the self-exiled Maltese Pufti who fled the land for more understanding shores. I like to refer to us who have fled as unofficial sexual refugees — "unofficial" because no country would like to adopt another's undesireables. At least not yet.

If Chris Guilfoy's article is anything to go by, I shall not be visiting my place of birth until the year 2000. The thought seems strange to live with. On reflection it does, however, signify that I shall indeed return to Malta some time, if only for a short visit. It is hard to believe that I shall return voluntarily to that stifling mentality that I was so desperate to break away from.

Howard U.

Continued from Page 4

he said.

Ball added that he blames white people for the fact that homosexuality has become an issue in the black community in this country.

"You have to understand that homosexuality is a far, far more taboo in the black community . . . Black homosexuals may have been emboldened by white homosexuals' stands. But we have a viewpoint that is distinct from [that of] the rest of America because America has always been our enemy."

Tinney told *GCN* that he disagrees with the theory that "homosexuality has been caught from white folks."

Voices

Continued from Page 9

down the stairs of Number 99, just as if she'd been waiting for her. She held out her arms to Bell, and, wearily and lovingly, they embraced out there on Brimpton Street, in full view of anyone who wanted to watch, just at the streetlights went on, signaling night.

• Co-sponsored by City Life, Dorchester Green Lite, and Families & Friends of Prisoners

Two Shows: **Saturday, May 2 8:00 pm** **Sunday, May 3 7:00 pm**

Strand Theatre, 543 Columbia Rd. Uphams Corner, Dorchester, MA. Accessible by T
Wheelchair Accessible. Free Childcare by Reservation: call 547-1378 by April 30.

Reserved Seating. **Donation: Regular $7 Contributing $10 Supporting $12**
(children under 12 half price)

Tickets Available April 4 at:
City Life, 670 Centre St., Jamacia Plain, 524-3541
Community Safety Survival Center, 240A Bowdoin St., Dorchester, 265-8455 (call 12-4:00)
Mobilization for Survival, 13 Sellers St., Cambridge, 354-0008
Glad Day Bookshop, 22 Bromfield St., Boston 542-0144

Out of Town Ticket Agency, Harvard Sq., Cambridge
For Hearing Impaired: Nancy Becker, D.E.A.F. Inc., 215 Brighton Ave., Allston, 10-3pm. TTY & voice: 254-4041
Mail Order: Send your money order and self-addressed, stamped envelope to: Allegra Productions, 267 Allston St., Cambridge, MA 02139. Specify Sat. or Sun.

For more information: Call 354-0008 or 547-1378

THE BOSTON BALLET PRESENTS

Cinderella

A Delightful Fairy Tale of an Evening

For Ticket Information Call

VISA 542-3945 MasterCard

or in person at the Metropolitan Center

All sales final.

Classifieds

JUST FRIENDS

Contact other open minded gay/bisexual women quickly and inexpensively through new monthly exclusive personal ad listings. Send $1.00 for info to: Pandora's Box, Suite 207, 420 South Beverly Dr., Beverly Hills, CA 90212. (37)

DEAR ADVERTISER
If race is not a crucial issue for you, why put it in your ad? It is *not* a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

PERSONALS

MOUSIE MOUSIE WILDFLOWER
The flames of Wildfire were put out
But not without a woeful shout
We'll try to start them up again
in thunder lightning or in rain.
I love you more than balls of light.
All my love, Porcupine.

UNO UNO UNO
Maybe soon???

JACK RABBIT
Hopping down the bunny trail? How do you like all the furry tails?

HAPPY ZOO DAY TURTLEWOMON
You were so depressed you said
Watching tigers gone to bed
Who'd have guessed that we'd be two
The first time we met at the zoo?
Loving you still, Tigerlady.

GWM 6'8", 180, 45 lkng 4 rmmate lover 25-35, 5'11+ 140-150 av lks like me lite smk beer no fats fems phonies private 2 bdrm home in Arl (617) 646-0303. (37)

FEATURES EDITOR
Gay Community News is looking for a Features Editor. Editing and writing skills necessary as well as a commitment to feminism and social change. Responsible for regular features and monthly book supplements. Low salary, medical benefits. June 1 opening. Address inquiries and resumes to Amy Hoffman, *GCN*, 22 Bromfield Street, Boston, MA, 02108. (617) 426-4469.

SANDY FM FLA (SHOT IN DARK)
Lets smoke again. I miss the color of your hair. Come to Fla with me in July. I'm already set. I just want to see you somewhere? GCN Box 391. (36)

LOOKING FOR TENNIS PARTNER
Bos-Camb area. I'm low intermediate, but enthusiastic. Want to join indoor court, play regularly. Andrea 661-0082. (?)

FOREVER YOURS?
GWF discreet mother late 40s wishes to correspond & eventually meet with sincere lady interested in establishing honest loving relationship. Occupant PO Box 225, Colchester, VT 05446. (38)

ALL ACTIVISTS READ THIS
Mass is sending delegates to the National Conference on Lesbian and Gay Rights, Apr 21-26 in LA. This conf will form the national coalition we've all been waiting for & will begin to fight the Right. Pls send contribution to help transport our delegates to LA. Cks to LA Conference, c/o Kelly, 285 Harvard St., #102, Camb, MA 02139. (c)

Are there any GM mineral collectors out there? 25 to 40. Would be interested in meeting you. Will show local collecting areas. Am 35, 5'8", write C. L. Holt, RFD #1 — Box 41, Milan, NH 03588. Tourmaline my favorite. (37)

Seattle leonine gay man late computer programmer nascent cabinet-maker carpenter bakes bread heals VW bus sometimes seeks person people for intimacy touching sharing holding caring must keep commitments have you read Man to Man let's talk. Mike POB 21284-B Seattle, WA 98111. (37)

STONEHAM, MASS
There must be more than one gay person living in this town. Let's get acquainted. Is it true what they say about 10%? 438-9442. (37)

Professional LF 25 feeling isolated & alone, looking to meet other LF's on Cape Cod. Enjoy simple pleasures, quiet lifestyle & many interests. GCN Box 394. (38)

GWM, 36, seeks GWF for marriage of convenience, willing to negotiate contract to fit your needs. Write GCN Box 395. (39)

I am looking for a gay doctor who will accept a person with CP who accepts Medicare & Medicaid, for more info please call 262-6632. (37)

GAY HARVARD ALUM GP FORMING
Send stamped addressed envelope to Rofes c/o GCN 22 Bromfield St., Boston, MA 02108.

Be an angel! Jonathan Katz, Gay American Hist, wants to rite Gay play. Is there patron to fund me 1 yr wile I rite? W/out $ I can't! Contact JK c/o J Raines, 475 5th Ave, NY, NY 10017. (39)

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box . 22 Bromfield St., Boston, MA 02108.

SERVICES

MARRIED MEN GAY/BI GROUP
You are not alone! Therapy group for Gay/Bi married men forming to focus on related issues. Call Francis Giambrone, MA 661-4070 or 451-1398. (28)

Reliable efficient housecleaning done for you at reasonable rates. References available. Give yrself more free time. Patrick 442-9514. (37)

ACUPUNCTURE
Has been effective in treating chronic pain & stress as well as urogenital, digestive & menstrual disorders. For information & appointment call Michael Zucker (617) 661-4070 or 924-3332. (37)

MASS. BAY COUNSELING ASSOCIATES
INDIVIDUALS, COUPLES AND GROUP COUNSELING
ALCOHOL COUNSELING
HYPNOTHERAPHY
SEX THERAPY
INSURANCE ACCEPTED
(617) 965-1311 for appt.

No time to paint, paper, fix it? For quality home repair, restoration, decoration call Will 265-0348 day or night. (25)

NATICK-FRAMINGHAM AREA
Feminist Therapist
Experienced, Supportive, Discreet
Joyce Fishman, RN-AASECT Certified
Reasonable Fees. 655-8618 Eves.

GAY MEN'S THERAPY GROUP
has 2 openings. Grp explores issues of intimacy, relationships, and gay self-image. For apptmt, call 628-8286 & leave message for Jim Fishman, MSW. (27)

BELLVILLE AND ASSOCIATES
Copley Square
Individual, Group, Couples & Family Counseling;
Career Assessment
Assertiveness Training
By & For Gay Men & Lesbians
(617) 266-1450

GAY AIRWAVES
List of gay radio/cable TV shows in US, Canada. $1, John Zeh, 99 W. McMillan, Cincinnati, OH 45219. (v)

GAY MEN'S GROUP
Gay men's group has openings. Focus will be on general issues using a variety of techniques. Call Francis Giambrone 451-1398 or 661-4070. (38)

ROOMMATES

Prof LF w/gd sense of humor, wants to live w/1 or 2 LF. Pref Camb but open, no cigs. I commute w/ lover on wkends. Marla 277-2098. Late is ok. (37)

3 GM sk 2 GM for house in Watertown. 200/mo inc all util. Liberal politics, snse of humor, responsibility & common sense are pre-reqs. Avail immd call eves 7-9, Dan 924-3920. (37)

LF wants quiet, feminist LF for JP apt 2 bdrm front & back porch. Good nbhrd, close to stores, Or & Gr lines. No pets or smokers, please. Avail May 1. $162.50 + util. 522-4922. (38)

NATICK-FRAM AREA
GM or GF roomte wntd 25 and up to share 4 bdrm hse w/2 GFs & 2 kids. $250/mo all utils inc. except heat & phone. Avail May 1. GCN Box 398. (42)

LF 22 sks LF 22-28 for charming, fun 2 br apt in Newton Upper Falls. 225+. May 1. Nr T, Pike, 9, 128. No smokers, cats. Yard, garden, fully furnished. Kelli 964-3245, 4-9 pm or 965-3068, days. (c)

TWO FLOORS OF A HOUSE!
Sunny & roomy 3 bdrm apt on quiet st in Brighton nr T & shops. Summer sublet w/poss option to lease $625/mo inc ht & hot water. 254-8551. (c)

BACK BAY APARTMENT
GM, 27 non-smoker, neat, friendly sks same to share Beacon St apt beg. May 1. $250/mo + util, nr MBTA, incl wkg frpl, hot wtr, d&d, mod k & b, own rm. Eves (617) 247-2091. (37)

S. End — GM, 26 into al lifestyle; prog politics; class mus, jazz; biking; nature; fixing up apt in brownstone; sk resp compatible GM fr indep hsehld. lg rm 200, sm rm 160 incl ht. No bar flies or smokers. Bruce 424-1490. (37)

HOUSEMATES WANTED
LF 26 sks GF/GM to shr 8 rm hse in Malden. Frpl, yd, mod k&b, darkroom, extra rm for office/studio, etc. Nr MBTA, pond, hosp. Safe area 322-4953. (37)

Three men, one gay, two straight, looking for gay men or women, Bi, or straight, to live in a commune type setting in Salem, NH area. 35 min to downtown Boston. Should have transportation. Hoping to find house by March. Write (in a little detail of yourself and desires) in C/O GCN Box 372. (c)

JOB OPPORTUNITIES

SKETCH ARTIST & DESIGNER
Creative person needed for fast-growing business. Ability to sketch designs, scenes, characters, etc. For T-shirts & plaques. Send resume & salary requirements to *GCN* Box 399. (37)

XANADU GRAPHICS
is looking for a typesetting trainee: a person who can touch type (speed not as important as accuracy), who knows the English language comfortably, can hyphenate properly, and likes to deal with words. A comfortable place to work. Write, tell us about yourself and we will arrange an interview. 143 Albany St., Cambridge 02139.

Classified Ad deadline is Tuesday noon (prior to Sunday publication).
All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.
Since we are distributed nationwide, please include your area code if your ad includes a telephone number.
Business : $6.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are $1.00 for 25 characters.
Non-business: $4.50 per week for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents per week for 25 characters.
If you wish to pick up your mail at the GCN office: Our hours are 10 a.m. to 6 p.m. Monday through Friday.
Box numbers are available at $1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is $4.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period, a $6.00 charge will be made for the additional time.

Display classifieds (boxed ads) $10 per column inch.
Number of weeks ad is to run _____
Please circle one of the following ad categories:

ACCOMMODATIONS	APARTMENTS	FOR SALE
INSTRUCTION	JOB OPPORTUNITIES	JOBS WANTED
JUST FRIENDS	LOST & FOUND	MISCELLANEOUS
MOVERS	ORGANIZATIONS	PENPALS
PERSONALS	PRISONERS	PUBLICATIONS
REAL ESTATE	RESORTS	RIDES
ROOMMATES	SERVICES	WANTED

Headlines _____ **at $**____ **per wk.** **$**_____
First 4 lines . . . . . **at $**____ **per wk.** **$**_____
Each additional line at $____ **per wk.** **$**_____
Pick-Up Box No. at $1.00/6 weeks **$**_____
Forward Box No. at $4.00/6 weeks **$**_____
3 months forwarding at $6.00 **$**_____
TOTAL ENCLOSED **$**_____

Please Print Neatly
Name _____ **City** _____ **State** _____
Address _____ **Zip** _____ **Phone** _____
Signature _____
Account No. _____ ☐ **VISA**
Expiration Date _____ ☐ **MASTERCHARGE**

BOOKKEEPER
F/T Collective Staff, Co-op Warehouse, full charge exp desired. $207/wk & HCHP. Write for application & descrip: NEFCO, 129 Franklin St., Camb, MA 02139. Deadline for completed applications: 4/15/81. No walk-ins or phone calls. Women/minorities especially encouraged. (37)

NEWS EDITOR
Gay *Community News* is looking for a News Editor. News writing and editing skills needed as well as a commitment to feminism and social change. Low salary plus medical benefits. Opening May 1. Please send resumes to Amy Hoffman, *GCN*, 22 Bromfield Street, Boston, MA 02108 or call (617) 426-4469.

FEATURES EDITOR
Gay Community News is looking for a Features Editor. Editing and writing skills necessary as well as a commitment to feminism and social change. Responsible for regular features and monthly book supplements. Low salary, medical benefits. June 1 opening. Address inquiries and resumes to Amy Hoffman, *GCN*, 22 Bromfield Street, Boston, MA, 02108. (617) 426-4469.

FOR SALE

Going abroad must sell apt contents incl small gray velvet chesterfield, armchrs, lmps, also '71 Plym Scamp runs well, men's bike best offers (401) 751-2449. (38)

Tee Corinne notecards: Positive images of lesbian sexuality! Asst of 10, $3.75+.75 postage: LLL-G, POB 30137, Lincoln, NE 68503. (35,37,39)

GAY & WOMAN IMAGERY
Handcrafted 14k & sterling jewelry. Send 2 stamps for catalog to: Lielin Jewelry, Box 6144, Norfolk, VA 23508 (33, 37)

Handcrafted modern maple couch for sale. Made by lesbian woodworker. $200. Holds 3/4 Futon mattress. 628-0617. (c)

1956 Ford ½ ton pick-up, 51,000 orig miles. Driven daily, runs well, needs some body work. $800 or best reasonable offer. 442-5711 any time (c)

APARTMENTS

FURNISHED ROOM
Housekeeping room in owners apt. Private entrance & bath. E. Springfield, So End. Want mature man $35/wk 247-3043. (37)

DORCHESTER ASHMONT HILL
Ocean St private home parquet floor, sun deck, tile bth, lge eat-in kit, 5 min walk to MBTA all utils inc $275/mo. Ideal for one person. 825-1638, eves. (38)

South End — Good space. Exc. location. Needs work. 4 rooms. $300/mo. 1st and last mo. down. gas + heat included. 617 247-0018. (31)

JOBS WANTED

GM baker wishes to work in gay enviro in Boston, exper in Cont. & Amer pastry & breads. Call before 11 am 964-8061. (37)

GCN STAFF MEMBER NEEDS
Part-time job, Sundays or eves. Can do light physical; typing; clerical; data entry. Boston-Camb area. Maida 426-4469. (c)

WANTED

FEMINIST THEATRE
Women interested in forming theatre troupe in Boston — Let's meet and exchange ideas! Call Ruth 396-9889 eves. (37)

BiF lkng for inex plce stay 5/15-7/2 pref Bos, wkg fl tm bet schools Jz/clas musician will py $30/wk+, less for consid indep home. *GCN* Box 400. (37)

BOARDING KENNEL
Help us locate one to lease or buy within 30 mins of Cambridge. Call after 3 pm (413) 245-3655. (40)

HELP OUT NEW GAY YOUTH GP
Boston Alliance of Gay and Lesbian Youth need furn, paint, vaccuum, and anything useful for new space. Call 338-9472 or Write: BAGLY, c/o GCN Box 10GY, 22 Bromfield St., Boston MA 02108

Impoverished news editor needs donations of bedroom furniture — dresser, desk, bookcase, double bed. Call Denise at GCN, 426-4469. Thanks.

RESORTS

PROVINCETOWN
Get away from the city. Large studio $130/wk, $45/wkend. (617) 487-2268 or wknights 783-3547. (38)

PROVINCETOWN
606 Commercial St summer rentals May 15-Sept 15; studios, 1 br, 2 br from $2070. No pets please (617) 487-2268 or write PO Box 626, Provincetown, MA 02657. (40)

TEACHERS AND STUDENTS
Come to Provincetown during Spring Vacation and stay with us at the Rose and Crown Guest House, 158 Commercial St. (617) 487-3332. Daily and weekly rates available. We recommend early reservations. (38)

MOVERS

Julian Wright Moving Company
Licensed and Insured. Reliable
Experienced.
661-2958 (c))

THE JIM CLARK MOVING CO.
Serving the Gay Community
With professionalism and respect
Very careful furniture movers
Piano and hoisting specialists
Any time of day — any day of year
No overtime charges. 354-2184 (c)

GCN SPECIALS

Volunteer typists needed. Set your own hours. Call Amy or Mike at 426-4469 and they'll tell you what is needed at the time. Thank you.

NEWS EDITOR
Gay Community News is looking for a News Editor. News writing and editing skills needed as well as a commitment to feminism and social change. Low salary plus medical benefits. Opening May 1. Please send resumes to Amy Hoffman, *GCN*, 22 Bromfield Street, Boston, MA 02108 or call (617) 426-4469.

DEAR ADVERTISER
If race is not a crucial issue for you, why put it in your ad? It is *not* a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

THURSDAY
GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St.(near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

FRIDAY
Come to *GCN* office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

WORK YOUR OWN HOURS
GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. We supply leads! Call GCN, 426-7042.

BACK ISSUES
If anyone out there has extra copies of Volume 8, #1 (Judy Chicago) or #6 (Pink Pentagon), *please* send them to us. We have almost none, and we need them for numerous wonderful purposes. We would really appreciate it if you could send them to us, honest. Send them to Mike at GCN. Thanks.

FREE GCN!
If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

ORGANIZATIONS

MEN IN LOVE WITH BOYS. . .
BOYS IN LOVE WITH MEN
You are not alone. Join us. For more information write: NAMBLA, PO Box 174-M, NYC, NY 10018. (9/6)

GAY/LESBIAN AND JEWISH?
Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

D.O.B.
Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Bi-monthly magazine FOCUS $8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

PUBLICATIONS

crokay club CROW INK, inc. pee o box 1384 boston ma 02104. (47)

PLEXUS, SF Bay Area's WOMEN'S paper, since 1974, brings you monthly feminist news, reviews of women's creations & doings, features, community forum & more. Subs are just $6/year (institutions $10), sample copy $1. 545 Athol Ave., Oakland, CA 94606. (ex)

Calendar

weekly events

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Boston, Me — Chiltern Mt. Club. Regularly scheduled events (with info #s): volley ball 266-2147; running 492-1339; swimming 227-5363; tennis 744-5498; scuba 899-7630; fencing 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.

Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

sunday

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)

Boston, MA — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No admittance after 8. $2.

Cambridge, MA — Lesbian and Gay Folkdancing. Third Sunday of the month (see also Saturdays). Phillips Brooks House, Harvard Yard. 12:30-2:30pm. Beginners welcome. Info: Beth 666-4278 or Michael 492-1339.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

Cambridge, MA — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sudnay of each month. Interested musicians (& listeners!) call Mark 236-4888 or Rachel 742-7997.

Boston, MA — Musically Speaking, women's programming. Music, Ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

Cambridge, MA — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg. 142 Mem. Dr. 3rd fl. Everyone welcome. Info: 253-5440.

Cambridge, MA — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM. 11am.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. All invited. Info: 263-9607.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. $2. All are welcome.

monday

Cambridge, MA — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Boston, MA — The Front Runnere running group. Jogging, running and racing for men and women. Weekly rune on Esplanade: M,W,F at 6 PM Info: 825-0181.

Somerville, MA — Women's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above laundromat). Food and non-alcoholic refreshments. $1 donation. Info: 623-9340.

Amherst, MA — Gay/Lesbian/Bi Rap Group. UMass Campus Center. 6:30-9pm. Info: 545-0154.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061,

Boston, MA — Gay People of B.U. Meeting. Hartman Lounge, basement School of Theology, 745 Comm. Ave. 8-10pm.

tuesday

Boston, MA — Boston Area Gay and Lesbian Schoolworkers (BAGALS) meets on the first Tuesday of each month, for support and political action. 355 Boylston St. (church annex). 7:30pm. Refreshments.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

New Bedford, MA — Rap group at the Aid Center. 18 S. Water St. 8-10pm. Info: 999-3141.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Havliand St. (near Auditorium stop). 267-7573.

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

thursday

BOSTON, MA — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5-ISH AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 428-4489.

Boston, MA — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.

Boston, MA — Oasis Club. Food, disco, rap sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) in the Downtown Club. Gay club for everyone 18 and over. $3 membership. Info: 338-8831.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 6pm. Info: 623-9340.

New York, NY — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (6-10pm).

New York, NY — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

Boston, MA — N.U. Lambda, Northeastern University's social and support group for lesbians, gay men and their friends meets every Thursday at 245 Ell Center. 7pm.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

friday

BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY. REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Boston, MA — Gay male cultural production group forming in Boston for local and national entertainers. Any interest or experience, call Dimid at (617) 445-3604. Leave message.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

Cambridge, MA — Lesbian and Gay Folkdancing. First Saturday of the month, 3-5pm followed by a potluck dinner. Phillips Brooks House, Harvard Yard. Beginners welcome. (See also Sundays). Info: Beth 666-4278 or Michael 492-1339.

coming events

apr 6 mon

Boston, MA — Gay people of BU regular (most Mondays) meeting. Hartmann Lounge, School of Theology. 8-10pm.

Boston, MA — **Lesbian and Gay Pride Committee meets every Mon eve at 7:30pm at the BAGLY (Boston Alliance of Gay and Lesbian Youth office, 128A Tremont St. (across from Park St. stop), 4th floor. Come help plan for our June celebration! Info: 262-4777 (Voice and TTY).**

7 tues

Cambridge, MA — "Repression and resistance in the US", a dialogue between Civil rights activist Margaret Burnham and Morton Halperin. Sponsored by AFSC. First Parish Church, 3 Church St. (Harvard Sq.) 7:30 coffee, 8pm program.

Boston, MA — Gaymen's workshop in experimental theater and creativity is beginning for the Spring. We explore thru movement, improvisation and group work/play. Info: Clover 445-3604.

8 wed

Boston, MA — "Why work? A look at the US work situation." FREE social/political film series at UMass Harbor Campus. 2:30pm. Bldg. 010, 3rd floor (Earth Foods Restaurant)

Boston, MA — "Women's Images of Men," a controversial slide/talk show with Jacqueline Morreau. Arlington St. Church, at Arlington and Boylston Sts. 8pm. $2. Info: 451-9635.

Cambridge, MA — Women and the Arts. A discussion at the Cambridge Women's Center. Open to all women. 46 Pleasant St. 8pm. Info: 354-8807.

Boston, MA — General meeting of the Mass. Gay Political Caucus. 7:30pm. Info: 471-8404.

9 thurs

Boston, MA — **GCN NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. IT'S FUN! SEE THURSDAYS ABOVE.**

Boston, MA — "The Willmar 8," a film about 8 women who organized and struck for better pay. UMass Harbor Campus. Bldg. 010, 3rd Floor (Earth Foods Restaurant) 5:30pm. FREE!

Boston, MA — "Find Your Way Home," a play presented by Boston's Gay Theater, the Triangle Theater Company. Apr 9-11, 16-18, and 23-25. 8pm. The Theater Factory, 367 Boylston St. 6th fl. (Arlington sta.) $4. Info: 247-9265 (Mon-Sat, 6-8pm).

Boston, MA — A show on gay youth at 12:30pm on Channel 4. To be in the studio audience call 787-7109.

Cambridge, MA — "What are little girls made of? Science and the attack on women." The Science for the People sociobiology forum. Geological Lecture Hall, Harvard. 8pm.

10 fri

Boston, MA — **GCN ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAYS. IT'S FUN! SEE FRIDAYS ABOVE FOR DETAILS.**

Boston, MA — Eloise Klein Healy, poet, author of *A Packet Beating Like a Heart*, will read at Glad Day Book Shop, 22 Bromfield St. (near Park St.) 8pm. Info: 723-5787.

Cambridge, MA — "Common Ground," New, interviews, music, gay culture and pride. 8-9pm on WMBR, 88.1FM.

11 sat

Boston, MA — Chiltern Mt. Club. Holyoke Ridge Trail. Info: Dudley (413) 256-6178 or John (617) 245-4674.

Salem, MA — North Shore Lesbian Friends Party. 8pm. All North Shore women welcome. Info: 356-5159 or (603) 474-2317.

Springfield, MA — Demonstrate for Reproductive Freedom for Us All. Civic Center, site of State Democratic Convention. 8:30am-2pm. Rally at noon. Info: (413) 533-5895.

Andover, MA — Gay Health Night with guest M.D. speaker at monthly meeting of Dignity/Merrimack Valley. 475 River Rd. W. Andover. 8:30pm.

12 sun

Boston, MA — Black and White Men Together. Business meeting and potluck. Planning meeting for New York visit. Info: 566-7466.

Boston, MA — Chiltern Mt. Club. Beginners white water canoe trip. Info: (617) 426-1607

Boston, MA — Women's Cultural Center Planning. Discussion. 367 Boylston St. 4-7pm. Info: 491-8896 or 628-4659.

Cambridge, MA — Closet Space (WCAS 740AM) Katherine Triantafillou interviews Dave Gearhart, co-chair of the Mass. Gay Political Caucus, on the progress of gay legislation in Mass. and nationally. 11am.

14 tues

Boston, MA — Annual Lobbying Day. Mass Gay Political Caucus. State House. Instructions on lobbying and actual practice. Interested parties urged to attend. Info: 471-8404.

Boston, MA — "In the Best Interests of the Children," a film about lesbian mothers' custody fights and their lives. UMass Harbor Campus. Bldg 010, 3rd floor (Earth Foods Restaurant) 2:30pm. FREE!

15 Wed

Boston, MA — **Lesbian/Gay Town Meeting at the Arlington St. Church, 355 Boylston St. (at Arlington) Topic: "Organizing for a lesbian/gay community center in Boston. Wheelchair accessible. Interpreted for the hearing impaired. All persons welcome! Be the first on your block! Info: 262-4777 (voice and TTY).**

The deadline for Calendar Items is Tuesday at noon for the following issue.